# The LUTHERAN

**OFFICERS OF ULCA**

Church convention meets at Atlantic City, New Jersey, this week

Vol. 43, No. 3

OCTOBER 19, 1960

# Parental Tugs

DURING OUR once-a-year vacations in Cleveland, we always make several tri to the river. There we watch the tremendous iron-ore boats make their pondero way down the crooked Cuyahoga to the free waters of Lake Erie.

On one such excursion, we followed a huge boat from the unloading dock the way to the lake, stopping at vantage points to view its progress. As we sto on the grassy bank, hearing the "toot—toot" of signaling whistles, it seemed to us th the boat would never be able to navigate the twisting, narrow channel. Then w saw the two diminutive red and white tugs straining at the taut lines. One w attached to the bow of the ore boat and one to the stern. As each curve was a proached, the little tugboat in front kept the big boat from scraping the rough ban while the tug in the rear reversed its powerful diesel engines and pulled the ste into line.

AS WE WATCHED in fascination I thought, "How like these tugboats we parem must be when directing the mental and spiritual growth of our children. Alwa working together, we give a little push here, a little pull there—never too muc pressure in one place! In this way, with God's guidance, we steer our children in the clear lake waters. Once there, we pray and trust that they are prepared to launc out on their own true course."

—HAZEL YONTS

**The LUTHERAN** *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direct Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Litt.D secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., William Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

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# THIS WEEK . . .

● "SEE YOU in Atlantic City" has been the standard greeting among pastors, and other church workers for the past few months. This is convention week (the 22nd since 1918). Veteran conventioneer Amos J. Traver, professor emeritus of Hamma Divinity School, thinks back 40 years to the second convention of the just-merged church in Washington which wondered whether that merger would work out (*page 11*).

● A PERSPECTIVE of what has been achieved can be gained from the group of board reports to the convention which we print on *pages 21-27* and early Atlantic City coverage on *pages 4 and 5*. The boards agree on one fundamental point that applies to the work of all: our world is changing fast. We must keep pace with the change.

● THIS IS what a Wittenberg College student did, in her own way. Carolyn Bearss spent one semester as an exchange student on a Negro campus in Virginia. Her story, as told to Wittenberg's Tracy Norris (*page 14*), throws light on one of the big issues of the sixties, race relations.

● THE THEOLOGICAL NOTE is supplied by Dr. Robert F. Lee, pastor of Church of the Redeemer in Atlanta, Georgia, who answers a question many laymen ask: Why do we baptize babies instead of waiting, like the Baptists, until they understand what's going on and can decide whether they want to be baptized? (*page 18*).

● FOR A NEW APPROACH to big-city evangelism, read what Lutherans are planning in New York as a co-operative venture (*page 36*). If the "open house" idea works out, 100,000 Lutherans may convince 15 million neighbors of the vitality and strength of the Christian church.

# THE CHURCH IN THE NEWS

## ATLANTIC CITY REPORT — I

Hundreds of badge-wearing Lutherans, many carrying bulky briefcases or big blue-covered books, were to be seen along Atlantic City's famed boardwalk this week. They were among the 700 delegates to the United Lutheran Church's 22nd biennial convention held at the shore resort Oct. 13-20.

Delegates didn't have much time to stroll the boardwalk. A packed eight-day schedule provided business sessions morning, afternoon and evening, except for a brief respite over the week-end. Even then, delegates were offered a wide range of activity—a deep-sea fishing expedition, the Laymen's Movement banquet, a radio network worship service, or the premiere performance of a drama based on the liturgy, *The Time Is Now*.

Overshadowing all other business was the crucial decision about merger with the Augustana, American Evangelical and Suomi Lutheran churches. Scheduled for Friday afternoon was the vote on adopting an Agreement of Consolidation which would almost surely end the ULC's 42-year history but would give it new and larger life as a major part of the Lutheran Church in America. The other three bodies had already accepted the document by big majorities.

"Dying, we live!" President Frankl Clark Fry prophesied in the sermon the opening service of Holy Communio In his report, presented at the first bus ness session, the ULC president urge delegates to approve the merger by "re istering a resounding 'Aye'."

### Synods must approve

"It is a momentous decision that co fronts our church here at Atlantic City Dr. Fry declared. "Our proud professio of being in the forefront of all who de sire and strive for Lutheran unity" de mands affirmative action on the merge he said. By such action the church woul "gain its greatest luster" and "show itse most clearly to be God's instrument."

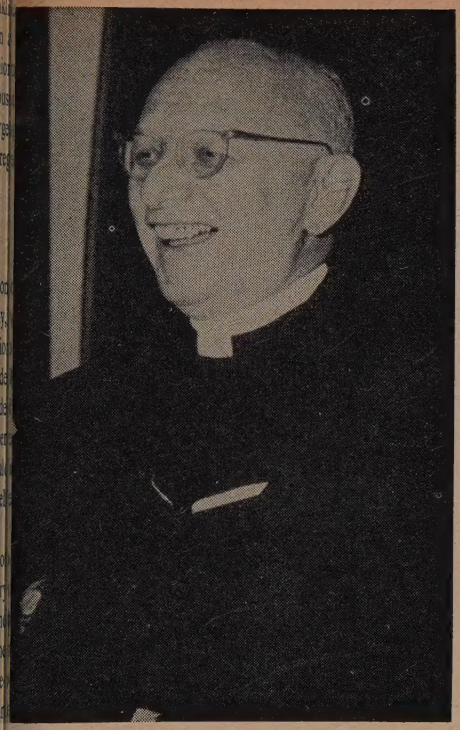
"I believe that the manifested unity o the church is the will of God," Dr. Fr continued. "When Christians are of on faith, they ought to become visibly on before God, before each other and be fore the world." The United Lutheran leader said the new church "will have good structure, based on a sound polity."

As chairman of the committee whic drafted the documents for the new church, Dr. Fry admitted that he was "too close to it to be an impartial judge. Too huge an investment of my prayers, my labors and my heart's devotion have flowed into this mission for my church for me to be able to take a detached view."

If the convention approved, the merger documents would be submitted to the synods in the same manner as an amend ment to the ULC constitution, Dr. Fry pointed out. Ratification by at least two-thirds of the synods would be required.

### Timetable set

If delegates approved the Agreement of Consolidation, the Executive Board proposed that the concluding convention



DR. F. EPPLING REINARTZ
*Called to Carolina*

of the ULC, tentatively scheduled for June, 1962, should be an adjourned meeting of the Atlantic City convention. Delegates at Atlantic City would also be the delegates to the adjourned convention and would constitute the bulk of the ULC representatives at the constituting convention of the Lutheran Church in America, which would follow immediately. The new church would then begin full operation on Jan. 1, 1963.

Of major importance beside the merger vote were several statements presented for convention adoption. The Board of Social Missions asked ULC approval for efforts to end capital punishment and to outlaw nuclear weapons. The Commission on the Sacrament of the Altar presented a statement about the proper methods of administering the sacrament and about its meaning today.

### Final for Dr. Reinartz?

In addition to elections to boards and agencies, delegates were called on to select a new secretary for the church for a six-year term. Dr. F. Eppling Reinartz, third secretary in the ULC's history, who had served since 1947, had announced several months ago that at the end of his present term he would assume the presidency of the Southern Seminary at Columbia, South Carolina.

In his message to the convention, Dr. Reinartz emphasized the convention theme, "So naturally we proclaim Christ!" The meeting in the Garden State added meaning to the theme, Dr. Reinartz said. The seed of the Gospel had been "sown with glad abandon," nurtured by Christ, and the harvest would be abundant, he declared.

## Catholic position appraised

If lights were burning late in Vatican City this month, it might have been because Roman Catholic theologians were studying various statements made by U.S. Roman Catholics in regard to church-state separation. In the absence of official action by the Pope or the church's hierarchy, clerical and lay spokesmen in the U.S. were taking the bull by the horns.

First "semi-official" pronouncement had come from the Rev. Gustav J. Weigel (see *The Lutheran,* Oct. 12). The Jesuit theologian admitted that the church's dogma called for supremacy over the state and suppression of other churches, but insisted that this did not apply to the American scene. In *We Hold These Truths,* a book published this week, another noted Jesuit, the Rev. John Courtney Murray, wrote that the "American Catholic is entirely prepared to ac-

cept our constitutional concept of freedom of religion and the policy of no establishment." Under American conditions "any other course but freedom of religion and separation of church and state would have been disruptive, imprudent, unpractical, indeed impossible," he said.

### Laymen issue statement

A group of 165 Roman Catholic laymen issued a statement in Washington affirming their "uncompromised and uncompromising loyalty both to the Catholic Church and to the American republic." Noting that problems raised in the Presidential campaign threatened "to make permanent bitter divisions in our national life," the signers affirmed their belief that Roman Catholics must "guarantee full freedom of belief and worship as a civil right."

The statement went on to deplore "the denial of religious freedom in any land, especially in countries where Roman Catholics constitute a majority." It said that a Roman Catholic "in his public acts is bound in conscience to promote the common good and to avoid seeking of a merely sectarian advantage."

Signers included three U.S. Senators (McCarthy, Dodd and Hart); several members of the House of Representatives, business and labor executives; educators and journalists. William Clancy, editor of *Worldview*, a magazine published by the Church Peace Union, served as spokesman for the group. He said the statement was issued to refute the idea that Sen. Kennedy had taken a bold and independent stand on church-state separation or that "his views were atypical of the American Catholic community."

## Church rolls at new high

Membership in U.S. churches and synagogues reached a record high last year, but gained very slightly in relation to th population increase. The annual statisti released by the National Council Church's *Yearbook* showed that 63.4 p cent of America's population held chur membership, a gain of only 0.4 per ce over 1958.

Total membership was tabulated 112,226,905. Protestants numbered 6 543,504 in 224 church bodies. Roma Catholics totaled 40,871,302. Jews r ported 5,500,000; Eastern Orthod 2,807,612 and Buddhists 20,000.

Roman Catholic membership increase during the year twice as much as Pro estant, but the *Yearbook* pointed out th "no precise comparison" is possible b tween the two groups. "Most Protesta churches report as members persons wh have attained full membership, usually the age of 13. Roman Catholics rega all baptized persons, including childre as members."

Among Protestant groups, Baptis were largest with nearly 21 million me bers and a gain of 385,839 during th year. Methodists were second in siz Lutherans third, and Presbyterians fourth Total Lutheran membership listed wa 8,021,091—a gain of 29,843 during th year.

## Delinquency study planned

Churches should plan a "concerted a tack" on conditions which produce juv nile crime, a conference of 70 educato and youth workers was told. Dr. Laur B. Whitman, executive director of th National Council of Churches' researc bureau, said present church efforts i dealing with problems of delinquency ar "sporadic and piecemeal."

A nationwide $175,000 research pro gram to study effective methods of dea ing with the problem was proposed b Dr. Whitman and endorsed by the con

LEADERS OF CONFERENCE ON CAUSES OF YOUTH CRIME*
*Churches must get at the roots of the problem*

ference. Dr. Whitman said the research could be completed in time for a report to an interdenominational conference on the churches and juvenile delinquency scheduled for the spring of 1962. Findings of the conference will be used as a basis for future program planning.

Juvenile crime is so serious a problem "that we dare not wait for complete statistics" before tackling it, Dr. Roy G. Ross, NCC general secretary, told the conference. He urged churches to work with allied agencies in uncovering causes of the problems and in determining lines of corrective action.

## Augustana women condemn smut

Exploitation of sex and violence in many U.S. movies and other entertainment media "results in undermining the manners, morals and living habits of the people at home and abroad," the biennial convention of the Augustana Lutheran Church Women at Kansas City declared. Delegates representing the 82,400-member auxiliary of the Augustana Lutheran Church acted after hearing George A. Heimrich, director of the West Coast office of the National Council of Churches' Broadcasting and Film Commission, condemn film producers for their desire for a "fast buck." Commenting on current films, he asked, "What will we have next—films advocating stealing and murder, in addition to adultery?"

Earlier the group had heard Dr. George F. Hall, Lutheran campus pastor at the University of Minnesota, urge that foreign students who come to the U.S. to study be won to Christian faith. "Students who become Christians win others to their faith and soon little churches are started where the Gospel hasn't been preached before," he said.

Delegates re-elected Mrs. Bernard Spong of Minneapolis as president and adopted a two-year budget of $1.5 million.

## TALC "mission accomplished"

For ten years the Joint Union Committee had been conducting negotiations which led last April to the organizing convention of The American Lutheran Church. The new 2.2-million-member

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** Dr. Whitman; Miss Leila Anderson, NCC assistant general secretary; Miss Katherine Oettinger, chief, U.S. Children's Bureau; Dr. Ross; Bradshaw Mintner, former Assistant Secretary of Health, Education and Welfare.*

body is the product of the merger of the Evangelical, United Evangelical and American Lutheran churches. It will begin functioning officially on Jan. 1.

Last month the JUC held its final meeting, noted that its mission was accomplished. A further meeting scheduled for December was cancelled because merger plans were running so smoothly. Reports indicated that work on the enlarged headquarters building in Minneapolis was progressing on schedule. The committee was told that expenses would stay within the $500,000 fund set up to provide for the building addition, moving expenses for personnel, stewardship promotion, committee meetings, and other matters.

The TALC merger started Sept. 16, 1949, when the late Dr. N. C. Carlsen called a meeting of all bodies in the former American Lutheran Conference. The Augustana Lutheran Church had participated in early plans but dropped out when the other three groups refused to widen the merger to include the United Lutheran Church and other National Lutheran Council bodies. The Augustana, United, Suomi and American Evangelical Lutheran churches have since conducted merger negotiations of their own and plan to unite into the Lutheran Church in America, probably in June, 1962.

## Court studies religious issues

Several religious issues faced the U.S. Supreme Court as it began its fall term in Washington. Of 450 cases accepted for review by the nation's highest court, 26 were said to involve items of direct interest to churches.

A major question on which an early decision was expected dealt with constitutionality of laws that prohibit commercial activities on Sunday. Jewish merchants in Pennsylvania, Massachusetts and Maryland had attacked Sunday laws on the ground that they discriminat against religious groups that observed different day of rest. If their appe were upheld, the court's decision wou sweep away laws regarding Sunday in a state.

Also on the docket was a test of Pen sylvania's law requiring Bible reading the start of each school day. The co has agreed to rule on the constitutionali of Connecticut's law which forbids d semination of any kind of birth contr information, even by physicians. A ha dozen cases dealing with censorship books, magazines and movies are al before the court.

## New editor for the "Witness"

Biggest circulation among Luther church periodicals in the U.S. and Ca ada is that of the Missouri Synod's b weekly *Lutheran Witness*. Distribute with 34 district supplements, the *Witne* lists 530,000 subscribers.

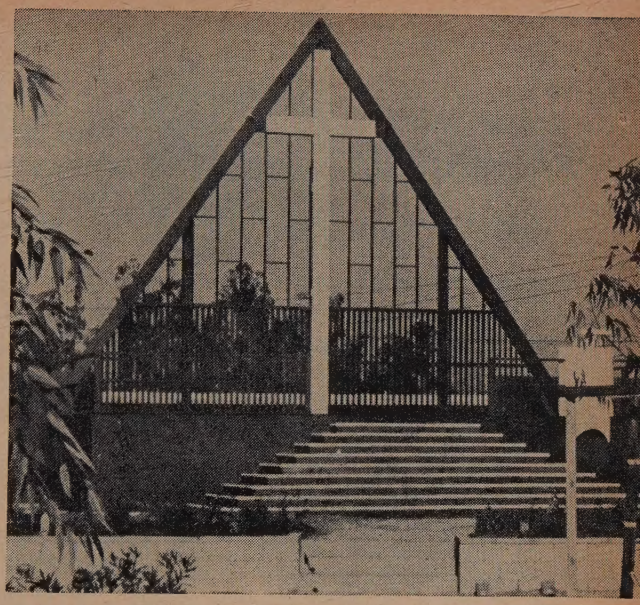
Editor since 1952 had been Dr. Lore F. Blankenbuehler, 74, who was name editor emeritus early this year. Dr. Blan enbuehler had also been president of th intersynodical National Lutheran Editor Association for the past two years.

This month the Missouri Synod's ed torial board named a new editor—th Rev. Martin W. Mueller, 50, who ha been managing editor since 1958. A Co cordia Seminary graduate, Pastor Muell had served congregations in Ohio, Illino and New York.

## Wants stricter traffic laws

Death rate on American highways an scofflaw attitudes of a "segment of ou motorists" is a violation of the mora codes of society, the Presbytery of Seattl decided. A resolution adopted by th 50-church group demanded more seve and better-enforced traffic laws.

NO ROOF, NO SIDE WALLS are needed by "drive-in" church at Garden Grove, California. Community's Reformed Church built outdoor pulpit and parking space for 600 cars, landscaped rest of area. For social and educational uses, a large hall was built on the 10-acre site. Total cost $250,000.



Drunken drivers "knowingly and with premeditation selfishly endanger their fellowmen," the resolution said. It urged "more stringent regulations, with severe mandatory penalties, including loss of right to drive and jail sentences . . . together with an increasing strict and dedicated enforcement." Lawmakers and law enforcement agencies were asked "to meet this terrible challenge with courage and determination."

## College bias charged

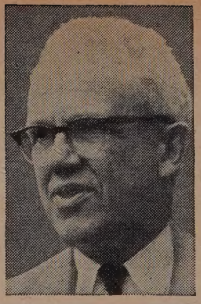
Roman Catholic faculty members at Queens College, a New York City institution, were discriminated against, the New York State Commission Against Discrimination reported. The state agency said there were only 45 Roman Catholics on a staff of 425 at the college and that they had difficulty in getting promotions.

New York City's Board of Higher Education challenged the commission's findings and got a court injunction charging that the commission had no jurisdiction over the employment of teachers. Dr. Harold W. Stokes, college president, said the commission had used "misleading and false statistics acquired from anonymous sources" since the college kept no records of religious affiliation of either students or faculty. He denied that there was any religious discrimination but added that the commission's report would make it more difficult to avoid bias in the future.

In neighboring New Jersey, the Knights of Columbus accused Dr. Peter Sammartino, president of Fairleigh Dickinson University, of building "a godless wall" around the institution. The Roman Catholic group objected to the university's refusal to allow a Roman Catholic students' organization to meet on the campus.

Dr. Sammartino said student religious groups could post notices of meetings on the campus but were required to hold their affairs in neighboring churches. "We don't want Protestants in one corner, Jews in another, Roman Catholics in another," he said. The K. of C. was "unfair" in calling him "godless," Dr. Sammartino added. "I am a Roman Catholic."

# WASHINGTON



By ROBERT VAN DEUSEN

## COURT OF HUMAN RIGHTS

HUMAN RIGHTS are basic to American democracy. The affirmation in the Declaration of Independence that all men are "endowed by their Creator with certain inalienable rights" recognized God as the source of these rights. The first ten amendments to the Constitution spell out the safeguards against undue coercion of individuals by the state.

For a century and a half, domestic courts have built a solid record of defending citizens against arbitrary actions by the state. The right of appeal from governmental decisions is basic in the judicial structure.

This right to declare the government in error, however, has usually "stopped at the water's edge." Efforts to set up international tribunals in which nations could be tried for violation of human rights have almost always ended in failure. The doctrine of national sovereignty has led to vigorous opposition to any trend toward international enforcement of human rights.

A NOTABLE exception to the trend has appeared in western Europe, where the fifteen-nation Council of Europe has set up a Court of Human Rights. Cases may be initiated by individual citizens against national governments, and decisions of the court are binding.

The European Court of Human Rights heard its first case early this month. The plaintiff (whose name was Lawless!) charged the Republic of Ireland wi violating his right to liberty and securi of person by holding him in jail fi months without charge or trial. He ha been arrested in 1957 on suspicion belonging to the Irish Republican Arm an illegal organization.

Lawless first appealed to the Unite Nations Human Rights Commissio which has no legal authority to make d cisions. In view of the fundamental im portance of the issues involved, the Com mission referred the case to the Court Human Rights.

### Human Rights Declaration

A MAJOR STEP forward was taken o Dec. 10, 1948, when the UN Gener Assembly adopted a Universal Declara tion of Human Rights. It stated in broa terms the goals toward which the mem ber nations should work in achievin basic rights and freedoms.

Attempts have been made since tha time to pass Covenants of Human Righ to implement the Declaration. Thes would take the form of treaties, by whic the nations signing would agree in specifi terms to make these rights effective i their own countries. These covenant have not passed the General Assembly

Dec. 10 is observed annually in man countries as Human Rights Day. School churches, and communities take speci note of progress that has been made, bu stress even more the "unfinished busi ness" in the field of human rights.

The best kind of celebration would b individual cultivation of friendly relation with people of other cultures, and per sonal support of the right of people o all races to equality in voting, in employ ment, in living conditions, in education The churches should make their witnes consistent by throwing their doors wid open to a racially inclusive fellowship.

# We Tested Merger Forty Years Ago

## The second ULC convention met 1920 in Washington. Among the issues, a debate between conservatives and liberals, and the future of the Luther League

By Amos John Traver

How liberal is a "liberal," and how conservative a "conservative"? The question is being raised this year, as in any election year, and editorial writers have a field day debating the issue. There's much room for disagreement because the lines are never clearly drawn. Liberals may be conservative on some issues, and conservatives may be liberal on others.

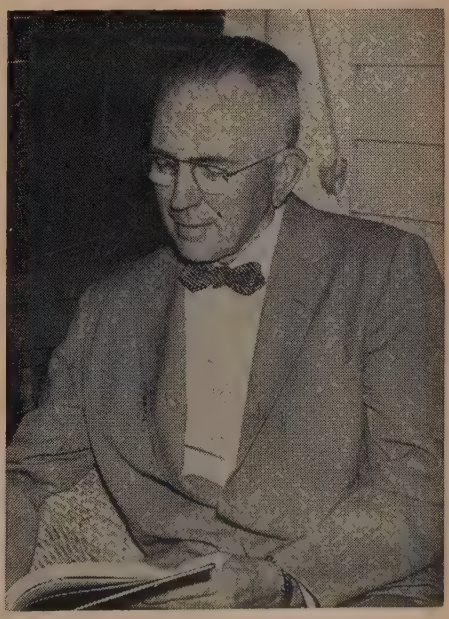
The problem isn't just confined to politics. It arises in the church as well. I'm thinking back to the merger convention that brought the United Lutheran Church into being in 1918, and to the following convention held forty years ago in Washington, D. C. We talked a lot about conservatives and liberals then.

The merging Lutheran bodies in 1918 were the General Council, the General Synod, and the United Synod South. Of the three the General Synod bore the "liberal" label. Yet, many of its synods were as conservative as the General Council. Other synods and many pastors probably could be called liberal.

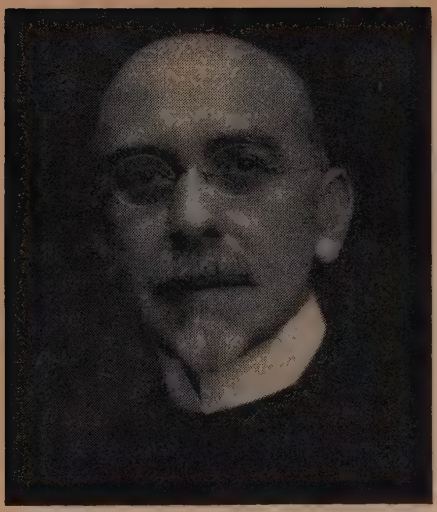
They found theological differences with other Protestant denominations no bar to pulpit and altar fellowship. They had no strong insistence on catechetical evangelism, and in some cases had no other requirement for membership than a public profession of faith. I remember Lutheran churches that held weeks of evangelistic services every year. Transfer of membership from other denominations was made easy.

There was strong emphasis on temperance in the General Synod. Many pastors were so prejudiced against alcohol that they used grape juice at Communion services. Sunday school children were often persuaded to sign a pledge that they would never touch an alcoholic drink.

The two Lutheran bodies that merged with the General Synod were satisfied that the majority of the General Synod was conservative in its theology and practice. They recognized that the trend in the General Synod was toward more conservative practices. They were



Dr. Amos John Traver
*No union without compromise*



DR. F. H. KNUBEL
*Leader through the testing time*

willing to merge, knowing that it would take some years to achieve real unity.

Such patience must always be present in mergers. It will be needed in the coming merger. Compromises must be made where possible in the hope that unity will come later.

I shared in the first two conventions of the United Lutheran Church, the first from the press table, the second as a delegate. The merger convention was one of high enthusiasm. It was wedding day and suspicions were largely forgotten in the joy of the union. The second convention, held in Washington, was testing time. Would the merger really work out?

THE FIRST ISSUE we faced in 1920 may seem of minor importance, yet it was full of dynamite. The convention met in Luther Place Memorial Church. This church was in some measure a symbol of Lutheran liberalism.

The pastor some years before had been Dr. J. G. Butler, recognized leader of liberal Lutheran practice. He had edited a weekly called *The Lutheran Evangelist.*

While the practice of this church l greatly changed under the leadership its new pastor, Dr. George M. Diff derfer, host to the 1920 convention, so of the more conservative delegates understandable reservations about me ing in this church.

What about the wine in Holy Co munion? Wine had never been ser in this church. President Knubel work out a compromise with the pastor. B grape juice and wine were prepared a the invitation to each table included announcement whether wine or ju would be used. It was the last time su a compromise was necessary at a Uni Lutheran Church convention.

ANOTHER QUESTION had to be a swered at this convention. What abo participation in interdenominational ganizations? A commission had been a pointed at the first convention to prepa a set of resolutions to guide pastors their relationships with church fede tions and the like.

A "Declaration of Principles Conce ing the Church and its External Relatio ships" was submitted by the commissi and adopted. Discussion was heated.

Debate was between those who we

DR. J. G. BUTLER
*Liberals had their symbol*

rankly unionistic and those who insisted n absolute doctrinal agreement before elationships could be established. The dopted Declaration proved so effective hat the United Lutheran Church could ltimately take its place in the ecumenical novement, and its president become a ecognized leader in the World Council f Churches.

A THIRD ISSUE dealt with the organiza- ion of young people. As an active Lu- her Leaguer I was deeply interested in his question. The Luther League of America had been organized with the ex- ress purpose to unite the young people f all Lutheran churches.

At first young people from almost all eneral Lutheran bodies participated. oon the Missouri Synod organized its wn young people. Other general bodies ollowed. At the time of the merger prac- ically all Luther Leagues were from the hurches of the General Council and eneral Synod. The United Synod South had its own, a missionary organization.

Should the United Lutheran Church rganize its young people? Led by Harry Hodges, general secretary of the LLA, entiment was aroused for the adoption f the LLA as official young people's ociety of the United Lutheran Church.

We worked hard during those first two years of the new church to save the LLA. On Oct. 25, 1920, the Washington con- vention adopted the following resolution:

"Resolved, that the ULCA adopt and make the Luther League of America its official organization or league for the co- ordination and stimulation of its young people's societies." Great was the cele- bration that night by those who loved the League.

But it took many years for the Luther League to overcome the longing for in- terdenominational organization.

LUTHER PLACE IN 1920
*Some delegates were uneasy*

ONE OTHER IMPRESSION of this conven- tion remains. The new president, Dr. F. H. Knubel, was a neighboring pastor to whom I had turned many times for counsel. I was caught by his gracious spirit and impressed by his scholarly in- terests. I had never thought of him as an executive and parliamentarian.

His ability as presiding officer in this convention won the universal admiration of the delegates. He was fair and im- partial. To this day we have been for- tunate in electing presidents who not only know the techniques of parliamentary practice but also apply them with true Christian grace.

Forty years have passed since this sec- ond convention of our church. As we enter into a new merger, we may learn from our history that we must not expect union without compromise. Issues that divide will arise but Christian grace and patience will be on the side of time and each coming year will be a year of prog- ress toward a more perfect unity.

By Tracy H. Norris

# I chose to live as Negro in the South

About the first of February, 1961, a Wittenberg University student will pack his luggage for a trip of just a few hundred miles—a trip that will mean a complete change in his life for four months.

At the same time a Negro student at Hampton Institute in Virginia will be getting ready for a similar change in circumstances—he will be leaving his college, which has almost a 100 per cent Negro student body, to spend a semester on the Wittenberg campus.

This will mark the third year in which some Wittenberg and Hampton students have changed places on their respective campuses. The exchange program, which was initiated by Hampton, is carried on with several northern universities, but Wittenberg is the only participating Lutheran institution.

What happens when a white student from a northern university becomes a member of the "minority" at an institution like Hampton? How does it feel for that student to be treated as a Negro by members of the white community?

A good orientation as to what can be expected will be provided by Carolyn Bearss, a Wittenberg senior from Toledo, who spent the second semester of the 1959-60 academic year on the Hampton campus—a semester that produced the first southern "sit-in" demonstrations.

Carolyn was selected as the Wittenberg representative from the three students who applied last year. Her parents gave their approval. "I was thrust into the middle of an entirely different way of life, and it wasn't just a week-end experience or a tourist jaunt," Carolyn recalled.

"When I was with Negro students I was treated as a Negro by members of the white community," Carolyn said. "I might never have found out how th Negro experiences discrimination.

Carolyn explains that the racial issu was secondary in her mind at the time sh applied for the exchange program.

"My main reason for going to Hamp ton was to get to know people—wh they are, who they are," she said. "Aft all, one of the things we know the lea about is people of another race. W somehow seem to forget that they ar people.

"When I first arrived at Hampton was aware that the color line still existe in my own mind—there was a recogni tion that there was something differen A person who grows up in a white worl is bound to adopt much of the thinkin and outlook of the group and this is wha had happened to me."

Carolyn admits that this "pre-condi tioning" led her, in her first few days a Hampton, to see her new way of lif along the lines of "a make-believe world, something like watching a movie.

"Then, as the semester went along, th differences began to subtly dissolve, an I became quite unconscious of color dif ferences and instead became conscious of the individual differences you fin

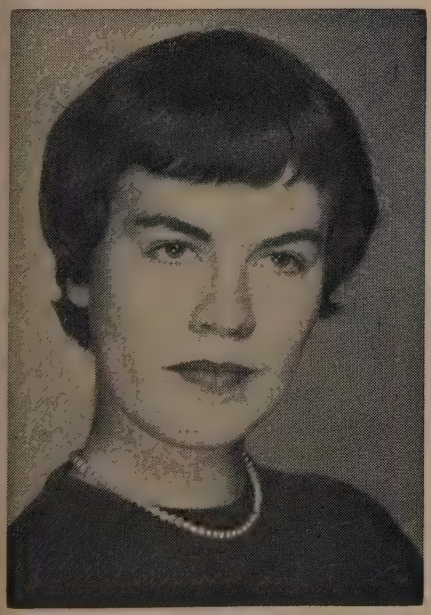
mong people in a college group anywhere," she declared.

"I'm sure that it was not just a matter of getting used to the different color of skin," Carolyn added. "It was more a matter of getting to know people. And when you get to know individuals you simply forget about color."

As her circle of friends grew at Hampton, she found herself using campus slang and habits, referring to a studious person as a "heavy," to dating as "cracking," and to "sharp" students as "a mess."

She was elected a corridor lieutenant in Davidson Hall and became a member of the house council. She joined the Hampton choir and was guest vocalist at the freshman talent show. These positions largely came about as a result of Carolyn's decision to "go out and meet people."

CAROLYN FOUND HAMPTON to be friendly, "more so even than Wittenberg," where the students and faculty tried to make the situation as "normal as possible."



WITTENBERG'S CAROLYN BEARSS
*"You simply forget about color"*

She found herself joking with the other students about college food—the hot dogs and baked beans served on Saturdays and the "chicken every Sunday." She learned that "greens" were frequently served and that some of the food for the dining halls was raised on the college's own farm.

She roomed with a senior girl, Ardelle Jones, whom Carolyn credits with giving a lot of help in the adjustment period. They did have one minor area of disagreement—Ardelle preferred to listen to the radio when studying, Carolyn preferred quiet—a conflict that could appear between roommates on any college campus.

Carolyn admits that the semester at Hampton was valuable to her in another respect, for she admitted that she had been withdrawn and had not participated in many campus activities at Wittenberg.

"Formerly I had let people come to me, but now I went out to meet them. If I were to succeed as an exchange student and as a person, I knew I would have to meet them halfway," she said. "Thus I found a great deal of change taking place within me."

ONE OF THE MOST eye-opening experiences for Carolyn at Hampton was the reaction that came from members of the white community when she attended a movie with dormitory friends at the "for Negroes only" theater in Hampton shortly after her arrival.

"We were conscious of icy-cold stares that looked right through us," Carolyn remembered, "and I felt like running. We all felt this, but covered up our feelings."

Hampton students at this time were starting to take an active part in the "sit-in" demonstrations that were to make

history in the southern states last spring.

"The 'sit-ins' were something new that swept across our campus, the community and eventually the whole nation," Carolyn said. "The 'sit-ins' became part of campus life. There were mass meetings, 'sit-ins' daily in Hampton, selective buying, marches and picketing."

ON FEB. 23 Carolyn got a taste of what life is like for the Negro in the south. In company with a Negro student, Shirley Caldwell, she sat down at a Woolworth lunch counter and was refused service because Shirley was with her.

"We sat there from 9:30 to 10:15 in the morning without receiving any service," Carolyn recalled.

"We then went down the street to another restaurant that had sold coffee for $1 a cup and hot dogs for $1.50 to Negro students earlier. But here Shirley and I tried something different.

"I went first and was greeted warmly. I ordered a cup of coffee and lit a cigarette. Then Shirley came in. The waitress told her she would have to leave. Instead she sat down and asked for a roll. I slipped Shirley my cup of coffee and the waitress was shocked. Shirley finished the coffee, I finished my cigarette and we walked back to campus. The next day the local paper carried a story reporting that a white girl and a Negro had been served at the restaurant."

AS A RESULT of this incident, Carolyn was asked to serve on the campus committee which was planning the "sit-ins." She became secretary of the group, which took the name of "Students for Human Dignity."

As a member of the group she helped to lay plans for a march of students through the streets of Hampton.

"The march was to be entirely nonviolent in nature," she explained. "Even if attacked the marchers were to w on, to do nothing and say nothing." T march went off without incident, w Carolyn watching from the sidelines ( the advice of the committee).

CAROLYN HAS LIVED most of her life the Toledo, Ohio, area, where her fath Burton Bearss, is a sixth-grade teacher an elementary school. Her mother occ sionally serves as a substitute teacher.

Carolyn has four sisters and o brother. Her sister, Joyce, was graduat in 1960 from Wittenberg. One oth sister is in a Toledo business college, a brother Bruce and two other young sisters are still in school.

Carolyn remembers having expe enced "problems" as a college freshma —problems multiplied by illness.

"As a freshman I was definitely n the type of person who would have bee chosen for the Hampton program," s recalled. "I was moody and immatur but in the summer before my junior ye I grew up a lot."

"The exchange program requires person who is stable, for it can be a tryin experience. There are so many thin that are different and there is no or there who is real close to you, who ca understand you as you are."

CAROLYN, who is now 20, points o that she was younger than other studen when she started at Wittenberg but th she felt by her junior year she was read to face something that would call fo adjustments. This "flexible state" was pu to the test at Hampton.

The fact that Carolyn and Myrna Gal the other Wittenberg exchange studer at Hampton, have been sociology ma jors point up one of the major weak nesses in the program from the unive sity's point of view.

"We can always get people interested

FIRST INTER-RACIAL COLLEGE EXCHANGE EXPERIMENT IN 1952
*Involved were Heidelberg (E. & R.) College and Bennett**

but it has been a problem to attract students who are not sociology majors," declared Dr. Karl Hertz, chairman of Wittenberg's sociology department, who acts as the faculty liaison person for the program.

"We would prefer to get students from other departments to take part in the program, and we would rather send a typical student than one who is a crusader for better race relations—it is the more natural situation," Dr. Hertz added.

TWO YEARS' PARTICIPATION has revealed a few other weaknesses, according to Dr. Hertz. One of these stems from the fact that when only one student at a time is exchanged that particular student is in the spotlight. This makes it more difficult for the student to fill a "natural" role on the campus.

"The Hampton students who have come to Wittenberg have usually been from the deep south and their stay at Wittenberg marks their first full exposure to a community of whites," Dr. Hertz said. "On our campus the student is still identified as a Negro, but lives in a dormitory and attends classes with whites. As a result the Negroes begin to recognize individual differences among their white counterparts, just as Carolyn came to think in terms of individuals instead of race."

Both Dr. Hertz and Carolyn are convinced of the value of the exchange program and are hopeful that it may be expanded to include faculty members.

What is Carolyn's conclusion after living in a "Negro world" for four months? "The world is much too race-conscious," she concluded. "Wouldn't it be wonderful if everyone could see only people and not races?"

* *Heidelberg's Helen Keen shown with roommate at Bennett in Greensboro, N. C.*

**The meaning of Christian baptism is different from that performed by John the Baptist. It began with Pentecost**

# God adopts whom he wi

By Robert E. Lee

Some months ago a lady came to see me about joining our church. She said she wanted to be baptized again.

I said to her, "I cannot baptize you again. If you have been baptized in the name of the Father and of the Son and of the Holy Ghost, then you are fully baptized already."

After some discussion she decided not to join our church, and I know she went away disappointed, but I also know that she not only misunderstood the meaning of baptism, but that she did not understand the New Testament. If she had fully understood it, she would have realized that from the moment of her baptism, God's grace has been operating in her, even though she may not have been aware of it.

The decision she needed to make was not to be baptized again—which would have been like saying that God's grace does not always work—but to enter into a conscious, intimate day-by-day communion with God and let his grace consciously take over the controls of her life.

We live in an area of the nation where the Baptist church is very strong in influence and very large in size and somewhat inclined to stand aloof from other Protestant denominations. I believe that a great many people are confused by the conflict between the insistence of the Baptist church on baptism by immersion—at an age of reasoning—and the general practice of many other denomir tions of infant baptism.

In every instruction class for new me bers this question comes up—in one w or another. Who is right? Are the Ba tists right? Or are Methodists, Presb terians, Episcopalians, Lutherans right?

The lines on this question are clea drawn. We're all agreed that a Christi must be baptized. Where we part co pany with the Baptists is at the poi where they insist that you cannot be ba tized validly as long as you don't unde stand what you're doing and have n reached the maturity necessary to mal a conscious confession of faith, and th since John, according to Scripture, ba tized Jesus by immersion, baptism b immersion is the only confident way salvation.

It's a fair guess that a great mar Protestants—Baptists and Lutherans in cluded—are pretty much in the dar about the why and how of baptism a taught by their respective church doc trines. Let's try to shed some light o the matter.

Christian baptism is not the same a the one performed by John the Baptis John the Baptist baptized people as a sym bol of repentance. John's baptism looke to the forgiveness that was to be revealed in the approaching Kingdom of God It was not initiation into the grace o Christ. It was preparation for confront ing the Christ.

COUNTRY PREACHER WITH KENTUCKY FLOCK

Christian baptism was not instituted by John the Baptist but by Jesus. And he instituted it, not *before* his crucifixion and resurrection, not before the redemptive act was accomplished, but *after* redemption had been secured and the price paid on the Cross.

Christian baptism first took place on the day of Pentecost, and no doubt many who had earlier been baptized by John the Baptist as a preparation to hear the proclaiming of the Kingdom were baptized again. This time it was a baptism not of repentance, but of the Holy Spirit. His final commission was to preach and baptize, not as John the Baptist did, but in the name of the Trinity.

Jesus predicted this new baptism to Nicodemus even before the crucifixion and resurrection. Nicodemus had come to Jesus to find out what this strange man was really like, and Jesus said to him: "Except a man be born again, he cannot see the Kingdom of God," and "Except a man be born of water and the *Spirit* he cannot enter into the Kingdom of God."

BAPTISM AS A SYMBOL of cleansing and preparation is even older than the baptismal rites of John the Baptist. Christian baptism does what no other baptism can do.

It initiates the recipient into par-

ticipation in the redemption Christ has achieved for him. It confers the Holy Spirit. It confers forgiveness of sins. It makes the receiver a part of Christ's Church on earth. It renews (that is, it makes a new creature in God's sight of the receiver). It is precisely what the New Testament calls it—the *new birth.*

Paul put it this way: "We are buried with Him by baptism into death. That like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life!" Christian baptism is a burial and a resurrection.

ORIGINAL SIN, the inherent evil in man's nature that leads him to put his own will and desires above the will and desires of God, is blotted out in baptism so that the person rises from a symbolic death to a new life as a creature after the likeness of Christ. Man thus is born to a new relationship with God—a relationship of grace.

This does not mean that the receiver will be a changed person. Perhaps he may show a change of conduct later, as his moral personality and his maturity develop. Perhaps it won't come at all. But in baptism God has adopted him. Man has not acted. God has. God's love cannot be restricted to man's desire comprehension or acceptance. God adopts whom he will.

SINCE IT IS God's act, it is as valid for the child as it is for the adult. The inner awareness of the individual, as to what this state of grace may mean to his life and conduct, is not to be confused with the fact that the state of grace exists after baptism, whether the receiver understands it or not.

In its way, the infant is as receptive to God's love as an adult. It is in this deeper fact that the church premises its historic practice of infant baptism.

At issue is not the mode of baptism but its meaning. Many Lutherans may not realize that baptism by complete immersion in the water is acceptable to our church even though it is seldom used. But the customary way, sprinkling water three times on the top of the head while the word is spoken, best expresses the meaning of Christian baptism.

It is not the water that baptizes, but the water comprehended in the Word. Quantity of water used has nothing to do with the inner grace that becomes operative through God's act of love and that truly makes it possible for man to be "born again of water and the Spirit."

## Goodness Isn't All

SOME YEARS AGO when the Park Avenue Baptist Church, New York City, burned to the ground, the congregation was offered the free use of Temple Beth-El at Fifth Avenue and Seventy-sixth Street. One of the officers of the Baptist Church remarked that it was a Christian thing for the Jewish congregation to do. "On the contrary," replied a trustee of the Jewish congregation, "it is a Jewish thing to do." Goodness is a fundamental tenet of many religions. It takes much in addition to goodness to distinguish a person as a Christian.

—From *What It Means to be a Christian* by Robert W. Youngs (Straus & Cudahy)

# New Frontiers Open to the Church

## HOME MISSIONS

### Keep pace with a changing America

SOCIETY IN FLUX has put the church before the difficult task of both conserving its strength and expanding towards new frontiers in constant change under the influence of increasing mobility and industrialization. Reporting to the Atlantic City convention, the Board of American Missions gave a realistic picture of what lies ahead.

An accelerated church extension program, a wave of groundbreakings, cornerstone layings and church dedications marked the operations of the board during the past two years. Bold steps have been taken to face the challenge of the inner city.

Money-wise, most of the effort has gone into getting recently organized mission congregations into their own buildings. As authorized by the 1958 convention, the board launched a $70 million building program (actually $80 million at today's prices). The purpose was twofold—to care for the large "backlog" of missions worshiping in temporary quarters or house chapels, and to make possible a first unit for every mission by its second anniversary.

THE BOARD was empowered to borrow up to $8 million to help finance the program. Several basic principles were followed. One was that mission congregations should participate in planning and sacrificial giving. Buildings had to be soundly financed, designed according to high architectural standards. Every mission's needs were studied and reviewed at six-month intervals.

With the three-year program at the halfway mark, it became evident the church extension goal won't be fully met,

because of rising costs of sites, construction, and borrowing.

But, the board reports, a total of 589 buildings (including sites) have been financed. These cost about $27.5 million, and the board loaned $12.3 million to get them started. During the biennium 133 first units were started. One parsonage was secured every five days at average cost of $18,054; one church site was secured every four days at average cost of $28,619; one first unit was started every 5½ days at average cost of $114,000.

WHAT HAS THIS MEANT to mission congregations? The board quotes from many letters received from mission pastors after moving into their first units. They report large increases in attendance, new members being received, financial structure improving. A building may not make a mission, the board concedes, but it "enables the congregation adequately to serve the community which is its responsibility."

During the biennium 136 fields were entered, 132 congregations organized, and 115 congregations became self-supporting. For the first time there are ULC congregations in Newfoundland, Utah and New Hampshire. There was increased activity in Western Canada. The church moved with strength into the two new states, Alaska and Hawaii. Average charter membership in the new mission was 84.

The job isn't done. It will take more money. Says the board: "We believe we have been good stewards and what has been done has been well done. We anticipate starting 120 first units in 1960 and a similar number can be started in 1961 if funds are available."

New missions were developed, meanwhile, in such frontier areas as Alaska, Newfoundland, Hawaii, Puerto Rico, Utah and the Yukon Territory. But owing to the urgency of the church extension building program, it was necessary to curtail the number of new fields.

"This has been tragic," the board says in the report. "This has been contrary to our basic philosophy of missions. This is not being obedient to the command of our Lord. But still it was necessary to do less today in order that we might do more tomorrow."

THE DAY OF RETREAT has passed, the board declares. "We must enter a minimum of 70 entries in 1961, 85 in 1962, 95 in 1963. Even this will not keep up with a changing, growing, moving America. We dare not do less in this our day."

To indicate the vast potential of the home mission field, the board cited estimates of a 4 million population growth each year, with one million more unchurched people each year.

The board established a separate Division of Urban Work last May, and under it a Department of Urban Church Planning. Seventy congregations in 16 synods are receiving aid under urban church renewal status.

AID TO URBAN churches is made in several ways. Some get church extension (building loan) aid. Others benefit from the assignment of special lay workers, or are helped to obtain a second pastor. Some get salary aid. Assistance is given only as the congregation agrees to serve all people living in its area of service.

"Especially rewarding," says the board, "is the progress made by urban congregations in ministering to minority groups—Negro, Spanish speaking, orientals, etc. . . . It can now be said that congregations of the ULC are making a determined effort to minister to a cross section of the area to be served."

## Wanted: Experience, skill, dedication

IF WE WANT our missionaries to be successful abroad we must be better Christians at home. That, in essence, is what the Board of Foreign Missions says in the preamble of its biennial report to the church.

"Christianity is being judged by its performance," the report begins. ". . . The finest foreign missionary must explain his country's acts, his denominational commissions or omissions, or his community's habits and attitudes.

"It is basic to our faith that we witness to this gospel of Christian love and concern. That witness demands our best brains, our most sensitive love and our wise and prudent financial support. Yet, staggering as is this demand, there is more required.

"The witness of the Christian Gospel has always—and never more than now—demanded our own total commitment. . . . What follows in our witness around the world will depend in large measure on our own intelligent grappling with the human situation, our Lord granting us the grace-filled vigor of the faith we proclaim."

ALTHOUGH THE indigenous sister churches continue to grow in competence to manage their own affairs, missionaries are still needed in foreign fields, the board reports. After visits to British Guiana,

"WE ARE BEING JUDGED BY OUR PERFORMANCE"
*Listeners in British Guiana*

India, Malaya, Hong Kong and Japan, the candidate secretary reported that national pastors, evangelists and missionaries in all countries requested missionaries. "The need, generally, is for dedicated persons of experience and specific skills."

Candidates are carefully screened, and before assignment are encouraged to attend the School of Missions on the campus of Chicago Lutheran Seminary. In three academic years this school has helped train 47 missionaries, including wives. A third full-time faculty member has been added. He is the Rev. Donald C. Flatt, who previously served as an Augustana missionary in Tanganyika.

Brief reports are made from sister churches and missions in eight fields. Some of the highlights:

ARGENTINA—Six new students brought total enrollment in the Lutheran Seminary in Buenos Aires to 24. This school is for all Latin America, and the student body includes men from Venezuela, Colombia, Ecuador and Chile. Latin-born Pastor Jose Rodriguez has joined the faculty.

BRITISH GUIANA—John R. Singh, graduate of Northwestern Seminary, returned home—first Guianese to be ordained since 1946. Eleven other young men from British Guiana are preparing for the ministry, eight at Waterloo Seminary and three at Inter-American University, Puerto Rico.

A new church building was dedicated in Georgetown, and a new elementary school was opened with 1,000 pupils in Ruimveldt.

HONG KONG—The Lutheran Middle School, which opened in 1958 with 15 students, now has about 250 students and a faculty of 21. A Lutheran student center was opened in central Kowloon lat in 1959. Property has been secured fo the Lutheran Church Center.

INDIA—During the past two years number of nationals from the Andhr Lutheran Church have studied in th U.S.A. From September 1959 to Feb ruary 1960 a team of three pastors, tw laymen and two laywomen visited con gregations and participated in program of the ULCA to gain first-hand knowledg of evangelism and stewardship emphases

Last July 1, the government o Andhra State took full charge of more than 800 elementary schools established and managed by the church. The India secretary is presently visiting the field.

JAPAN—Conferences are planned this fall to study the total mission program in Japan, in the light of development since the end of the war and with an eye to the future. Since the war eleven Lutheran missionary societies from Norway, Denmark and America have begun new work in Japan. Since 1953 eight of these groups, together with the Japan Evangelical Lutheran Church, the Japan Lutheran Missionaries Association (the ULCA group) and the Lutheran Evangelical Association of Finland, have discussed the merging of programs into a larger Japan Evangelical Lutheran Church.

LIBERIA—A special committee of missionaries and Liberians is preparing a new constitution whereby the church will undertake larger responsibility.

MALAYA—A new church was dedicated last March in Singapore, with a four-language program. Since their arrival, ULCA missionaries have co-operated with fellow-Lutheran Tamils in Malaya. Their work is also with Chinese and Batak peoples. Nine new evangelistic centers were

added to the 29 previously established.

URUGUAY—The work in Uruguay is administered by the Augustana Lutheran Church, with ULCA co-operating. Recently a new church was dedicated in Rivera, on the border of Brazil.

## DEACONESS WORK

CONTINUATION of the Associates in Deaconess Service (AIDS) program is recommended by the Board of Deaconess Work in its biennial report to the church.

Started three-and-a-half years ago, this program called lay women to volunteer for one year for full-time church service. Now the board reports on the results of the Diaconic Year experiment.

MORE VOLUNTEERS NEEDED
*Youngest and oldest "Aids" in 1959*

## AIDS program should continue

It was recognized that this program could in no way meet the need of the church for the well-trained worker. It was meant for women without special training who want an opportunity to use whatever skills they possess in service of a parish, agency or institution of the church.

At the same time, the program served to interest potential long-term workers for the church, by providing them with experience in church occupations.

Since 1957, 85 women between the ages of 20 and 75 applied for service as AIDS. Of this number, 52 served one year, and two of these served a second year.

The 52 women had varying experience as secretaries, nurses, general office workers, teachers, home makers and business women. They received no training, but had a brief orientation period. They served in 35 different agencies and congregations in 13 synods. Of the pioneer group, 13 have entered or are preparing for long-term full-time church service.

The cost of the program has been low, the board reports. But the quality of service has been high. Many agencies which had the services of AIDS for one year asked for more.

Benefits to the women themselves are also cited. A quotation from one reflects the reaction of many AIDS: "I cannot look at this year as something I have done for my Lord, but rather as something he has done for me."

ANTICIPATING the LCA merger, the board's report summarizes its growth and achievements since formation of the ULCA in 1918. In 1962, the board points out, it will bring to the Lutheran Church in America "a mortgage-free motherhouse and school campus of 30 acres in Baltimore, valued at $270,000," plus other assets of $1,400,000.

The Philadelphia Motherhouse, it is explained, is still owned by a self-perpetuating corporation of Lutherans, but maintains a close relationship to the church. The Board of Deaconesses nominates five members to the board, as do the Ministerium of Pennsylvania. TH Philadelphia property (at Gladwyne) said to be worth $1,200,000.

IN THE past two years 56 women we enrolled in the unified program of the tw schools, of which 44 were candidate for the diaconate and 12 were specia students preparing to be lay worker Twenty-four others studied in the evenin School of Religion. Seventeen receive diplomas or certificates for the comple tion of courses.

## HIGHER EDUCATION

THE COLLEGE CRISIS is still with us, but the panic is over. Only a couple of years ago, says the Board of Higher Education, the country was stabbed awake with the cry, "The college doors are closing!" And still there is no guarantee that there will be enough places for students and enough professors to teach them by 1970.

But, the board observes in its biennial report, conditions are improving. College faculty salaries are rising. Educational buildings are mushrooming, tax support is increasing, and corporations, alumni and others are augmenting their gifts to colleges. The doors are opening wide.

One notable trend today in college and university enrollments is the increasing percentage of students attending publicly supported schools. Big state schools have become rapidly bigger while privately supported colleges either stay about the same size or grow in smaller proportion.

"Because of the strategic importance of church colleges to both church and nation," the board says, "valiant efforts must be exerted to keep them as strong as possible."

## College situation easing

THE ULCA COLLEGES have grown, o course, in the past decade. And the ULCA is sharing in the establishment o a new school, California Lutheran College at Thousand Oaks, Calif., to open nex fall. A second campus is being estab lished by Carthage (Ill.) College at Kenosha, Wis.

Because more students want to enter college than can be admitted, colleges can be more selective and at the same time raise tuition fees. But the board warns that "both moves may have far-reaching consequences, if they are not made with profound understanding of the peculiar role of the church college.

"THE GOOD CHURCH COLLEGE operates under the Christian imperative to strive for excellence; it is inconceivable that it can permanently be satisfied with less. At the same time, it must serve the youth of the church. Ideally, the acknowledged excellence of the college in academic concerns, combined with its gladly professed search for all truth in the light of the gospel, should attract the ablest fac-

CHURCH COLLEGES LOOK TO A DECADE OF GROWTH
*The panic is over*

ulty members and students the Lutheran Church can produce. Out of such a matrix will emerge the dedicated Christian leadership which both church and country so urgently need."

The Board of Higher Education serves the church in a number of ways. Ministry is provided to students on campuses of public colleges and universities. Institutes are held for in-service training of pastors.

Most important, a multiphased program of recruitment of men and women for church vocations is conducted. Associate secretaries of the board devote the major part of their time and concern to this continual search for dedicated workers—pastors, teachers, secretaries, parish workers, social workers and a host of others.

THE BOARD also conducts a lay-workers' placement service, begun in 1958. In the first two years positions have been found for many competent workers in church vocations.

With the LCA merger fast approaching, some of the seminaries have been talking about merging their facilities. For the past two years, the board reports, representatives of Augustana Seminary, Chicago Seminary, Grand View Seminary and Suomi Seminary have held many meetings. Observers from Hamma Divinity School and Northwestern Seminary have shared in the discussions.

Representatives of Gettysburg and Philadelphia Seminaries also have had conversations relating to possible merger. Professional counsel has been engaged to make exploratory studies in this area.

## *FIVE MAKE A FAMILY*

# Substitute Daughter

I HEARD FOOTSTEPS on the back porch. "Good morning, Claire," I called. "Come in. You can match jars and lids. I'm washing canning jars that piled up in the basement. I'll not preserve anything now. The season's almost over. Besides, I seldom can anything nowadays."

"You have an assortment," Claire Mawson said, as she pushed covers around to find one that would fit a squat marmalade jar. "I freeze foods, mostly. Remember how our mothers canned and preserved all summer and fall?"

"Many women still do, but I prefer freezing, too. Did you come for any special reason, Claire? Or just to talk?"

"Both. I'm hungry for chit-chat—and I have a special reason." Claire sat at the kitchen table and dipped her hand absently into a box of breakfast cereal that I had not put away. "Ummm! Good." She read the box label. "Must get a box. Charlie will like this."

AS SHE MUNCHED, she said, "I feel so lonely sometimes. Chuck hasn't been home for months. He's so busy with school and jobs. It's hard for him to find a free weekend. And Marilyn . . . Charlie and I met her in the city for dinner the day we went in for an appointment, but she's too far away to come home often. We miss them so . . ."

I sympathized with Claire and Charlie Mawson. Their son and daughter are older than our Karen and have been away from home for some time. I know Claire and Charlie miss them. That's one reason why they take our Karen and Pete and Sue to their hearts. Substitute children.

"I talked with Karen yesterday, at the library," Claire continued. "She's so like Marilyn was when she was a senior in high school. And isn't Miss Taylor, the librarian, pleasant? I've met her at church and at your house, but I've not seen her on the job. No wonder Karen likes her."

"We all like her."

I WONDERED about Claire's special reason for coming across our backyards. I waited.

"I wonder, Connie . . ." Claire spoke slowly, as if she were afraid to ask her question.

"What do you wonder?"

"Do you think . . . Oh, I suppose she'd not like to be with an older woman . . . but would Karen like to . . ."

"What is it, Claire?" I tried to help her. "Karen gets along very well with adults. She watches everything adults do and picks up pointers."

"Charlie and I have to go to the city on Saturday. Charlie has to attend a district meeting. I'd like to shop. I hate to shop alone. I used to love having Marilyn with me. We both like to poke around in shops."

I saw what was coming. "You'd like to ask Karen to go with you?"

Claire nodded. "Of course, Karen may be busy, and she might not be interested in going if she is free."

I seldom accept engagements for our children until I talk with them. Three

children, all involved in so many activities . . . I can't keep their dates straight. However, I knew that Karen was not working at the library this Saturday and that she had no date for Saturday evening. I'd heard her and Alice Anderson lamenting that fact.

"Karen will be home early today," I said. "At three-thirty. Suppose I send her over on an errand after school? You can ask her about Saturday. I know Karen, and if she's made no promise to anyone else, she'll leap at the chance to go with you. She likes to shop and windowshop. She can do errands for us. Dan's best fishing reel is being repaired at a sports shop and it's ready for pick up. Pete needs new socks. We must buy a gift for the Wagners' anniversary. And Karen's saved money for a sweater."

Claire brushed crumbs of cereal from her hands and rose. "I wanted to sound you out first, Connie. Karen has always liked Charlie and me. We've found her good company. But, you know . . . there's always a time when adults seem ancient to teenagers."

"I think Karen's past that stage," I said.

At three-thirty, Karen came from school, amidst a squeak of tires and honking of horns, in a fellow-student's car. They shrieked and called good-byes. Sometimes Karen's as noisy as Sue.

SHE CAME into the house and greeted me with the usual after-school comment. "I'm hungry, Mother. Any extra milk? I'll flavor it with some chocolate syrup."

"There's plenty. After you've had your snack, will you run across to Mrs. Mawson? I need some vanilla flavoring for the pudding. Someone put the vanilla bottle back on the shelf—empty."

"I did," Karen said guiltily. "I'll run to the store."

"No. I'm shopping tonight. I'll borrow from Claire. I only need a couple of drops."

KAREN WAS gone a half-hour. When she returned, she ran across the lawns and jumped the low flower border. "Yoo hoo, Mother!" she called before she reached the porch.

"Mother . . ." she breathed rapidly in her excitement, "will it be all right if I go with Mr. and Mrs. Mawson to the city Saturday? For all day? Mr. Mawson has a business date and Mrs. Mawson wants someone to shop with her. Say I may, Mother . . . please."

Since I hoped Karen would want to go with Claire, my *yes* was immediate. "That's very sweet of Mrs. Mawson," I said. "You both like to look at beautiful things. Claire has such good taste."

"Isn't it lucky that I've saved some money. I can shop, too. What color sweater should I get? One that goes with everything."

Before I could make a suggestion, Karen said, "I think Mrs. Mawson's sometimes lonely for Marilyn. You know what she said? I could be her substitute daughter for Saturday."

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WE GET our children to help a great deal. I try never to refuse a child's offer of help. I try to keep work as enjoyable as possible. The real pay is a sincere "Thank you," with a smile, and perhaps a hug. I give serious attention to children's suggestions. At the first signs of fatigue I excuse them.

—MARIAN HOLMQUIST in *The Christian Parent*

# WORSHIP NOTEBOOK

## SEPTEMBER SUNDAY — BERLIN

WE ARE in the Marienkirche in East Berlin. It is the Twelfth Sunday after Trinity, a bright September morning. The choir has finished its special music and now the great crowd of people (the church seats more than two thousand) is still.

The candles have been burning brightly on the altar. The organ commences a processional and, from a side door, the clergy enter. Dressed in their black *talars*, with the little white *beffchen* or bands suspended from the neck, they walk slowly across the side aisle. First come the pastor and his assistant, walking side by side in measured and stately gait. And then, behind them, his vestments the same as theirs with only the shining gold cross and chain to mark his office, is Bishop Otto Dibelius. The three pause for prayers before the altar, and the service begins.

THE STRUCTURE of the liturgy is basically the same as that of Luther's German Mass, and even an American who knows no German will feel at home as the entire congregation joins in the choral, *"Allein Gott in der Hoeh sei Ehr,"* which replaces the more traditional Gloria in Excelsis. The collect for the day is read and after it the Gospel, John 8:31-86.

After the creed and another chorale, the bishop made his way to the ornate pulpit. His text was taken from the Gospel for the day, "If the Son makes you free, you will be free indeed" (John 8:36).

Some Americans will probably be shocked to learn that his sermon lasted almost forty minutes. But there was no restlessness among the people (except fo the boys in the choir who occupied them selves in the way boys do when they fee no one is watching—another argumer for chancel choirs!).

The sermon, as much as I could ge of it, was a worthy exposition of the free dom of the believer in Christ, with suf ficient oblique reference to the politica situation surrounding these people so tha they did not miss its thrust. Only he i truly free who is "in Christ," and in such freedom there is no anxiety, no fears.

IT IS HARD for an American—who ca board a jet and in nine hours return t his home—to be able to appreciate th force of the bishop's sermon. I'd bee told that most of the people in th Marienkirche that morning had travele from all over eastern Germany to spen the weekend in East Berlin just to hea the bishop's sermon. For those who hac to return to a life of ever-present police oversight, his words brought hope.

After the sermon a group of boys and girls received the offering which was carried to the altar. Another chorale was sung and then the bishop went to the altar to offer prayer and lead his people in the Lord's Prayer. He had turned to the people and started to raise his arms for the blessing when he remembered he had an announcement.

Lowering his arms he told the people that he would be away, visiting the Far East and the U.S.A., and that he would return before Christmas. The arms were raised again, and there followed the familiar words, in German, "The Lord bless thee and keep thee . . ." As the last

words were spoken the bishop's hand traced the sign of the cross over the people and the service was over.

BACK PAST the ruins of the buildings along the Unter den Linden, marked with their long red and white propaganda banners, past the silent parade ground, past truckloads of Russian soldiers brought up to the border so that they could see but not go into the West, past the ever-present Vopos and the red flag, our car carried us through the gate to the West.

You may go back across the line to freedom, but you don't really forget. I met several people from the East. Some had fled and were trying to start a new life. Others had come across the line for a day or two. The words they spoke and the experiences related indicate that the church is continuing in its struggle against those who would suppress it.

I know I shall not be able to offer prayers for my brethren without recalling the names and faces of men who have chosen to stay in East Germany and guide their people to the freedom that is in Christ.

Some day I hope that one of those who is now living on the edge of the volcano will tell his story. This is the Rev. Frederick M. Otto, one-time parish pastor in Fremont, Ohio, and now Lutheran World Federation representative in Berlin, where with his wife and his children he has been living and working for four years. He has recently agreed to remain for another term of service until 1962.

THE OTTOS are great lovers of music. On the wall of their living-room, a picture of Luther shares the place of honor with Bach and Schuetz. Their love for the music of the church has taken a practical turn. Before he took up his present work Pastor Otto conducted a small printing operation known as the Chantry Press. He still finds time to edit materials for this press. One of the items soon to be published is an organ book of chorale preludes.

These compositions are the work of Anton W. Leupold, for almost 40 years organist in St. Peter's Church of Berlin and father of Prof. U. S. Leupold of Waterloo Seminary. Of particular interest to Lutherans in the United States and Canada is the fact that all of the chorales on which these preludes are based are to be found in the *Service Book and Hymnal*. Professor Leupold edited these works of his father and provided a brief introduction for the American user.

ANOTHER ITEM of interest is a new series of Introits and Graduals composed by Prof. Richard T. Gore. These volumes, when they are made available through Chantry Press, will help to fill a gap in American Lutheran church music. Today many church musicians are looking for suitable settings for the Introits and Graduals of the liturgy. Because the Commission on the Liturgy felt that these are items which ought to reflect the art of individual composers (since the Introits and Graduals are properly liturgical anthems) the commission did not prepare a separate musical setting for them. Professor Gore's compositions will be a useful contribution to our worship.

And in the long-range planning, Pastor Otto looks forward to the day when the music for the Responsories (proper at Matins and Vespers) composed by Max Reger and published in this country in 1914 by Archer and Reed will be republished. If Pastor Otto's efforts are successful—and progress has already been made—this music will again be available.

In the meantime, Pastor Otto and his family go on living on the rim of the volcano. *(To be continued)*

—EDGAR S. BROWN, JR.

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Religious nature

QUESTION: I have noticed among the children in school and in the church that the attitudes of some are more definitely religious than those of others. Does this mean that some have inherited advantages, and others disadvantages?

REPLY: All humans seem to have an inner capacity for religion. No race or tribe has been found which does not have some kind of religion, even though crude. Read Psalms 43:2 and 84:2. All children are believed to have an innate readiness for religious development. Sabatier wrote, "Man is incurably religious."

The various qualities of instincts, emotions, and temperament may render some youngsters more susceptible to religion than others. An extremely outgoing person may override spiritual impulses with an unreasonable assertiveness, and develop modes of life which are nonreligious, or even irreligious.

Most frequently the variation in religious inclinations on the part of children and young people are traceable not to hereditary or congenital factors but to the environment which has surrounded them, and the personal influences which have played on their lives from infancy on, in home, church, school, community, playground, the home of friends, and the whole array of human contacts.

In the light of the welter of influences, pressures, instruction, action and all else which enter into human experience it can hardly be said that heredity bestows advantages or withholds benefits in the spiritual domain. It is clear, however, that every young life stands in need of adequate leadership, example, and inspiration at every stage of development.

## Incompatibility

QUESTION: Bill, seven, teases Dotty four, unmercifully. How can I break this up? I have explained that she is little and should not be bothered, tripped or struck. Doesn't he understand? How can I make him feel protective toward her?

REPLY: I'm sure Bill knows what he is doing, and likes to annoy Dotty. It is impossible to assure you that punishment, reasoning, or pointing to ideals will help very much. A boy and a girl with this age difference have very little in common. Their interests are very different.

You will probably accomplish most by seeing that they don't get in one another's way. They should have different places for their belongings—in different rooms, if possible. Bill shouldn't be expected to play with Dotty—he should be with boys of his age. Note that a younger child can also be very annoying to an older one—be sure she doesn't disturb him or damage his possessions.

Is there jealousy between the two? Must Bill bid for attention? If possible, it is a fine thing for a mother to give each child adequate time separately every day. The same is true for a father. Such a method will do much later to develop a situation in which they can share your attention happily.

## GOD IN THREE PERSONS

**Jesus and the Trinity.** By Walter Russell Bowie. Abingdon. 160 pages. $2.75.

For most of us, the reciting of either the Apostles' or the Nicene Creed is a regular part of worship. The creeds will be spoken with new fervency after the reading of this book. While it will probably be appreciated only by pastors and by those laymen who have some background of theology, all who have had questions about the Holy Trinity will be helped and stimulated by it.

In the chapter dealing with the "Difficulties in the Doctrine," Dr. Bowie states, "Sometimes exponents of the doctrine (of the Holy Trinity) fail to make contact with the uninstructed man. They start with too large assumptions, so that before they know it they have moved off to an unreachable distance; and the mind that needed close guidance is left helplessly at a stand." That is certainly not true of this book. Although, as the author points out, the doctrine of the Holy Trinity can never be completely "explained," anyone who will read thoughtfully, will be immensely helped in understanding this Christian teaching.

Dr. Bowie traces the development of the idea of the Holy Trinity from its roots in the Old Testament, its growth in the New Testament, its formulation by the early church fathers and the councils of the church. He includes references and comments by some modern writers. His development is scholarly and thoroughly documented, and throughout is based squarely on the Word of God. He has an intimate, intelligent devotion to the Word.

*Mansfield, Ohio* CARVETH P. MITCHELL

## THE CHRIST DOGMA

**The Incarnation, Christology of the Ecumenical Creeds.** By Bjarne Skard. Translated by Herman E. Jorgensen. Augsburg. 184 pages. $3.50.

Renewed interest in classical Christology is reflected in this splendid little volume, published in Norwegian in 1951, the 1500th anniversary of the Council of Chalcedon. It is a historical study of the once much-maligned christological statements in the ecumenical creeds.

Bishop Skard has given a concise and lucid account, based on sound scholarship, of the stirring events that led to the theological formulation of one of the basic elements of the Christian faith: the doctrine of the person of Christ. This dogma was so thoroughly debated and clarified in the conflicts that filled the first five centuries of Christian history that it has withstood every attempt, ancient and modern, to dislodge it from its position of centrality in the Christian faith.

Theological statements on the person of Christ often seem cold and intellectual, but they grew from a genuine concern for the Christ of apostolic teaching and have deep roots in the common faith, piety, and worship of the church.

They came into being, at least partly, through the efforts of the church to combat distortions and misinterpretations of its basic message on two fronts: the Ebionitic-Adoptionist-Arian-Nestorian line and the Docetic-Modalist - Apollinarian - Monophysitic line. The contemporary counterparts of these are liberal modernism and ultra-conservative orthodoxism.

After each phase of this conflict the church returned to its insistence on the God-man paradox, the *mystery* of the incarnation, repudiating every rationalistic attempt at explanation. Only so could the saving gospel be adequately expressed; "the Word was made *flesh*" must mean that the genuinely human life of Jesus of Nazareth is the personal life of the second person of the Trinity in the context of human history.

This fine book should appeal to many thoughtful and literate laymen; pastors and scholars, too, may find its fresh approach to an ancient problem stimulating.

*Fremont, Neb.* GERHARD GIESCHEN

## EXPLAINING CHRISTIAN FAITH

**What It Means to Be a Christian.** By Robert W. Youngs. Farrar, Straus & Cudahy. 192 pages. $3.50.

Dr. Youngs' purpose in writing is to provide lay people with "a book which will give them a brief but systematic doctrine of what it means to be a Christian." He believes that "insipid Christianity" is of little value and that "we have no choice but to pay the price of complete discipleship which Christ asks of all soldiers who 'follow in his train.'"

In his attempt to illustrate real Christianity, he takes his readers on a quick tour through "The Beliefs of a Christian," "The Salvation of a Christian," "The Life of a Christian" and "The Church of a Christian."

While the layman may not notice Dr. Youngs' lack of theological precision, the clergyman is sure to spot instances of sloppy theology. In several places he makes statements which even a first-year seminary student would be able to challenge.

It appears that throughout the first two sections he is undecided as to the nature of his audience. He approaches it as if it consists of unbelievers, with only a mild acquaintance with Christianity. Yet he builds his case before them as if they are all devout believers who can shake their heads in agreement with him. The chapter on "Man is a Sinner," however, is noteworthy in the second section.

The last two sections should be of much interest to the believing Christian who wants to grow. Especially good is the chapter on "A Happy Life." The section on the church is well done, even if cooked too long.

DONALD M. BRAVIN

*Natrona Heights, Pa.*

## 15th CENTURY CHRISTIAN ART

**Pictures From a Medieval Bible.** Commentary by James Strachan. Darwen Finlayson, London. 128 pages. 15s.

The average man of the Middle Ages was illiterate. His knowledge of the Bible was dependent upon what he heard during church services and upon what he saw in the paintings and sculpture that adorned his cathedrals. With the development of movable type, Bibles became more plentiful, first in Latin and then in vernacular tongues.

The preface to the Cologne Bible, printed in Germany in the Low Saxon dialect, indicates that there was still good reason to let medieval man see biblical personages and events as well as read of them. The reader could understand the text more readily if there were pictures. James Strachan has collected the woodcuts used in the first two editions of the Cologne Bible (1478-80) and has arranged them, together with a brief commentary, in chronological order. Since there were 123 of these woodcuts, this book becomes a handy guide to the religious imagery that colored the thinking of medieval man.

Strachan's commentary is a happy balance of factual reference to the biblical materials illustrated and notes written with dry wit pointing out the artist's human frailty.

For the most part the artist, by the name of Cleve or Van Cleef, has filled his woodcuts with all the pomp and pageantry of the Middle Ages. Nor was he without a sense of humor. Even when he depicts events of great seriousness he still finds space to show a nervous rabbit diving down a hole at the approach of a hunter or an inquisitive dog inspecting a frog that has somehow gotten into the midst of the road.

All in all his work has a winsome naivete. The author has performed great service in making available these pictures in an inexpensive and attractive edition. Not only do they possess attractiveness in themselves but they represent an important milestone in the development of Christian art.

*Philadelphia* FRANK W. KLOS, JR.

**Techniques of Christian Writing.** Edited by Benjamin P. Browne. Judson. 382 pages. $5.

Anyone who has ambition to write for publications of the church will find this book by 45 experts a helpful guide. Chapters of the book were originally speeches made at writers' workshops conducted by Dr. Browne at Green Lake, Wisconsin, and St. Davids, Pennsylvania.

# letters to the editor

### Roman Catholic Church doesn't change

SIR: Roman Catholic contention for union of church and state has been its consistent doctrine down the centuries. Will the church reverse itself should a Roman Catholic become president of the United States? It has not changed in 1900 years and it will not change now. Having a Roman Catholic in the White House will simply strengthen the position of the Roman Church in making future demands.

DOREEN MCCARTER TAYLOR
*New York City*

SIR: A group of Protestant clergymen in a meeting in Washington, with Dr. Norman Vincent Peale acting as spokesman, issued a public statement to the effect that it was their *opinion* that "a Roman Catholic would be under the influence of the Catholic hierarchy if elected president of the United States." The highly respected Dr. Peale has been lambasted from all directions simply because he and his associates had the courage to state their opinion in connection with a controversial issue. Every American has the right to choose the man, or the party, he or she wishes to support in any election. This includes Protestant pastors.

*Moline, Illinois* LEONARD OLSON

SIR: Some Protestants feel they should vote against Kennedy because he is Roman Catholic. They are showing off the narrow side of their religion and showing that they don't understand our democracy. In our country no candidate should be judged because of his religion. He should be judged on how he stands on the issues.

*Philadelphia* ROBERT PENDLETON

SIR: Do you condone the practices and power of a church which in Kentucky had nuns teaching in a public school, displaying religious articles in classrooms, and spreading their doctrine to all faiths who attended school? Legislation was passed in Massachusetts and Connecticut forbidding therapeutic abortion though lives of countless mothers were at stake. Roman Catholics in Mississippi have all school supplies furnished by state funds. Mr. Kennedy, while claiming to believe in separation of church and state, has not had one high official of his church (cardinal, bishop, or pope) issue a public statement to the effect that he is speaking and acting in accordance with the law of his church to which he is bound under penalty of excommunication to obey.

(MRS.) JOSEPHINE MESCHLER
*Willow Grove, Pa.*

SIR: Our constitution provides for separation of church and state. Senator Kennedy has endorsed this principle and has further stated that his church will not make any of the presidential decisions for him. Many Protestants find it hard to accept this statement for sincere reasons. These reasons, I believe, are the result of a misunderstanding of Catholicism. If Mr. Kennedy were convinced the position of his church was in error, in case of a conflict between him and his church, he would be morally bound to follow his conscience. This is clearly set out in the *Summa Theologica* of Thomas Aquinas, I, question 79 on synderesis and conscience, and in I-II, question 19 on erroneous conscience. ROBERT L. HIRTLE, JR.
*Charlottesville, Va.*

### Free-standing altars

SIR: There was a news item in *The Lutheran* (Aug. 31) concerning the free-standing altar at the new Massapequa Park church. These good folks don't need to give the whole credit for this idea to the Episcopal Church. Two of our new Lutheran churches in Hamburg, Germany (I worshiped in one of them this summer), have them. Not to mention, of course, that all the Lutheran churches in Holland have free-standing altars which they call "altar tables."

(DR.) HARRY J. KREIDER
*Ozone Park, N. Y.*

## 300 New York Lutheran Churches Plan Open House Week

By PAUL VALENTINER

NEW YORKERS will be Lutheran-conscious later this month. Newspaper, radio, and television advertisements will urge them to visit the Lutheran church in their neighborhood during Lutheran Open House week.

Some of the promotion has been launched already. All during October car cards in subways and buses have announced the area-wide all-Lutheran evangelism effort which gets under way Oct. 30 and continues until Nov. 3.

"Through Lutheran Open House we are trying to acquaint the community with the Lutheran Church as such," said ULCA Associate Director of Evangelism Clifton M. Weihe. "This is the greatest co-operative Lutheran venture in New York history and the advertising alone will be a tremendous help in getting more understanding from the general public."

Other forms of advertising will be concentrated in the final week before the mission. Through the co-operation of the city's Protestant Council, radio and television announcements will issue the Lutheran invitation without cost to the mission budget.

"We are mighty happy about this," said Louis C. Meyer, Atlantic District Stewardship and Evangelism head and chairman of the mission steering committee. "This way we will get far better coverage than our budget would have permitted had we been forced to buy the air time. In appreciation, the publicity committee is making a substantial contribution to the Radio and Television Department of the Council."

At the moment the 300 participating churches—half Missouri Synod and half National Lutheran Council—are making final preparations for their guests. Careful planning is essential if 100,000 Lutherans are to make an impact on their 15 million neighbors.

Securing missioners for so many congregations has not been easy. Some are coming great distances: as far west as Kansas, as far south as Florida, and as far north as Canada.

Each morning during mission week pastors and missioners will participate in a Mission to Pastors. On Wednesday the NLC pastors will be luncheon guests of the Missouri Synod pastors with both groups sharing in the program.

Metropolitan New York has been divided into 12 areas and Lutheran Open House will actually be 12 simultaneous evangelism missions adhering to the same schedule. Five of the area missions will be directed by NLC bodies and seven by the Missouri Synod.

Five Youth Rallies will stir up interest and enthusiasm for the project. One will break the ice on Oct. 23 and four others will be held Oct. 29. Young people from all Lutheran bodies will take part.

Area Rallies Oct. 30 are expected to attract sizable crowds. In order to accommodate the people the gatherings are scheduled for such places as: Hofstra College gymnasium, Manhattan Center, Teaneck (N. J.) Armory, Union (N. J.) High School auditorium.

## 250th Anniversary Events Mark Coming of Palatines

By CLAYTON G. VAN DEUSEN

ALBANY, N. Y.—Arrival of the Palatines in this country 250 years ago was widely celebrated in anniversary events by Hudson and Hartwick Conference Lutherans.

At Palatine Church, Palatine Bridge, Synod President Alfred L. Beck preached at a special service. This church was recently restored to its original design.

Participants in the cornerstone laying for the education building of St. John's Lutheran Church, Poughkeepsie, N. Y., included (left to right) the Rev. William Fuhlbruck, pastor; Dr. Paul Andrew Kirsch, former synod president; Mrs. Frederick Baum, whose late husband was pastor of St. John's for 30 years; and the Rev. Paul E. Henry, Hudson Conference president. Recent issue of "The Lutheran" was placed in the stone.

St. Paul's Church, West Camp, founded by the Palatine immigrants in 1710, had several anniversary events. Besides special services, there was a banquet with talks by former pastors and ministerial sons of the congregation.

St. Paul's was host to the fall conventions of the Hudson Conference and the conference United Lutheran Church Women.

Palatines settled in two main groups in New York, one on each side of the Hudson —East Camp and West Camp. The latter established St. Paul's, the former (now Germantown) its twin congregation, Christ Church.

### Hartwick Conference Meets

HARTWICK CONFERENCE held its fall convention at historic Hartwick Seminary Village, in Evangelical Lutheran Church. Synod President Beck spoke on practical aspects of pastoral work. The Rev. James Hilton preached at the communion service.

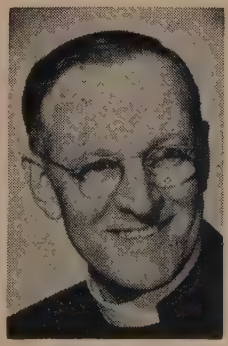
An orientation retreat was planned Dec. 1-2 for pastors recently called to parishes of the area. Other pastors will be invited to refresh their understanding of ministerial problems.

DR. ORVAL C. HARTMAN, of the Board of American Missions, spoke on urban church work at the convention of the Hartwick Conference ULCW in St. Mark's Church, Johnstown. Other speakers included Dr. Harold C. Fry and Pastors Richard W. Rieger, Richard E. Shemenske and Clayton G. Van Deusen.

ST. MARK'S CHURCH, Middleburgh, dedicated a new church school building. Taking part with Pastor Edward H. Wiediger were Dr. Paul C. White, synod religious education secretary; Dr. Eugene Umberger, Hartwick Conference president, and Dr. Morris C. Skinner, a son of the congregation. The congregation has voted to build a new parsonage.

ZION CHURCH, Cobleskill, Dr. Eugene Umberger, pastor, voted to conduct a campaign for $85,000 to improve the church and educational plant.

## *Hartwick Confers Degree On Long Island Minister*



IVAN L. STERNER

ONEONTA, N. Y. —The Rev. Ivan L. Sterner, pastor of Holy Trinity Church, Hollis, L. I., received the honorary degree of Doctor of Divinity at Hartwick College on Founders' Day, Oct. 5.

Pastor Sterner is a graduate of Gettysburg College and Hartwick Seminary. He is a member of the executive committee of the Queens Conference of the New York and New England Synod, and secretary of the conference.

## *Pastor Raises Questions on Church-State Issue in Election*

ALBANY, N. Y. — A Lutheran minister's lecture series on Roman Catholicism and the presidential election aroused wide interest here. Dr. Russell S. Gaenzle, pastor of St. John's Church, intended the series (which he called "A Protestant Asks") for his parishioners, but many others attended the three sessions and they were reported in the Albany newspapers.

Dr. Gaenzle raised the question whether "official Roman Catholic teachings" are in conflict with U.S. constitutional principles of separation of church and state and freedom of worship. According to William E. Rowley, writing in the Albany *Knickerbocker News,* he "did not answer the question but he left no doubt he felt they were."

Mr. Rowley reported that Dr. Gaenzle cited two 19th century "official teachings" which he said gave him "sincere and honest concern," and a 1940 book which he interpreted as holding that Catholics respect religious freedom while they are in the minority but could deny it if they became a majority. The latter citation was *Catholic Principles of Politics* by the late Rt. Rev. Msgr. John Ryan and the Rev. Francis Boland.

"I'd be happy if the Vatican came out with a statement that these teachings belonged to the past," Dr. Gaenzle said.

In his final lecture, however, Mr. Rowley reported that Dr. Gaenzle expressed doubt that the Roman Catholic Church would attempt to use pressure to force its will on American government. The reporter said the pastor also "praised" Senator John F. Kennedy for his "candor and forthrightness" in saying he is against federal support of parochial schools, that he would act according to his conscience and the national interest in such matters as birth control, divorce, and censorship, and that he is opposed to appointment of an ambassador to the Vatican.

*The Evangelist,* weekly newspaper of the Albany Roman Catholic Diocese, declared in apparent reference to Dr. Gaenzle's lectures that such questioning, even when done without hostility or bitterness, was unnecessary and could be harmful.

The diocesan newspaper said no statement of the Pope is needed to clarify the stand of the church in America on church-state separation, since the American hierarchy of the church has spoken clearly on it. The question mark, the newspaper continued, can place American Catholics "in the unsavory light of being untrustworthy, under suspicion, and alien to national traditions and customs."

Dr. Gaenzle defended his right to ask questions about Roman Catholicism in a rational way. He said he spoke with good will toward Roman Catholics but that "good will bought at the price of silence costs too much." The best way to overcome prejudice in free society, he said, is not to evade questions but to ask them."

## State Minimum Wage Laws Now Affect N.Y. Churches

NEW YORK STATE labor laws now affect the churches. They are included in the nonprofit institutions which, beginning Oct. 1, are covered by a new minimum wage law. All employees are to receive at least $1 per hour, and written records must be kept for six years to substantiate such payments.

Certain categories of personnel are exempt from such coverage, such as pastors, rabbis, and priests; employees in bona fide executive or administrative positions; and sextons. Not exempt are organists, secretaries, and bookkeepers, to mention a few.

Another law makes non-occupational disability insurance mandatory for non-profit organizations. Effective Jan. 1, such protection must be provided for all employees (with approximately the same exceptions as the minimum wage law). Disability not connected with employment will entitle the employee to one-half of his weekly wage, but not less than $20 nor more than $50 per week.

NEW JERSEY

# East Brunswick Church Organized

By RALPH I. SHOCKEY

Congregation of newly organized church in East Brunswick

TRENTON, N. J. — Available farm land, commuter facilities, and the proximity of the industrial development along U.S. Route 1 have been material reasons for the establishment of Nativity Church in East Brunswick, Sept. 25.

The 151st New Jersey Synod congregation was organized with 143 charter members obtained through the efforts of the Rev. Daniel Spangler who has been developing the field since last November.

Dr. Karl Henry, secretary of survey and research of the Board of American Missions, spoke to the mission members about their partnership with each other, the church and God. Other participants were Dr. Edwin H. Knudten, synod president; the Rev. Howard A. Lenhardt, supervisor of home missions; and the Rev. Edwin Ehlers, vice president of the Central Conference.

ULCW MISSION INSTITUTE attracted 150 synodical members to Saviour Church, Trenton, Sept 22. The group discussed methods and literature available in implementing the work of the organization. Mrs. Donald Clare, chairman of the educational committee of the group, served as chairman of the meeting.

HOLY TRINITY CHURCH, Audubon, expanded its parish facilities with the construction of a $150,000 parish house which has accommodations for four large departments of the church school.

This is the fourth addition made to the parish plant since its origin in 1914. A fellowship hall was built some years ago.

HURRICANE DONNA did not keep members

Newly constructed section, left in sketch, is parish house of Holy Trinity Church, Audubon

Earth is turned for St. Luke's, Washington

**NEW JERSEY . . .**

of St. Luke's Church, Washington, from proceeding with the ground-breaking for their first unit on Sept. 11. The new edifice will cost $131,000 and will seat 175 in the nave and provide nine classrooms. The Rev. Graham T. Rinehart is pastor.

WITH THE billowing waves of the Atlantic for a reredos, worshipers at the Lutheran Deaconess Cottage in Cape May had a most unusual setting. The seating of some 50 on the front porch of the cottage, with the altar against the ocean background, was part of the program arranged by the Rev. Howard A. Lenhardt for the summer visitors.

## Reformation Rallies Planned

DR. EDMUND A. STEIMLE will speak at the annual Reformation Rally sponsored by the Hudson County Lutheran Pastoral Association, Oct. 28 at 8:30 P.M., in St. Paul's Church, Jersey City. The Rev. Ronald Soderquist of Trinity (TALC) Church, Jersey City, will lead a massed choir. The Rev. Albert Schrum of Bayonne is liturgist.

DR. EDWIN H. KNUDTEN, synod president, will address the Reformation Rally in the Camden area, Oct. 30 at 7:30 P.M., in Holy Trinity Lutheran Church, Audubon. A massed choir from the area will sing.

A NEW church school building and fellowship hall at St. Peter's Church, Plainfield, was dedicated Sept. 25. The $95,000 addition provides classrooms, assembly area, and enlarged kitchen facilities. A new steeple was added to the church as a memorial to the late Jesse L. Clark of Ashland, Ohio, founder of the Lutheran Laymen's Movement. Gratis labor by members saved much expense.

President Knudten officiated at the dedication and Dr. Karl Henry, of the BAM, spoke. Pastor J. Edward Gonzalez served as liturgist.

ST. MARK'S CHURCH, Trenton, named the new parish house for Dr. Paul T. Warfield at the cornerstone laying Sept. 11.

MESSIAH MISSION, Sayreville, broke ground for its first unit recently. The Rev. Howard A. Lenhardt, supervisor of home missions of the synod, turned the first spadeful of earth.

LUTHERAN MINISTERIAL ASSOCIATION of Camden and Vicinity has decided that each parish may determine participation in the Billy Graham Crusade to be held in Philadelphia next year. The group did not give an official endorsement of the crusade.

Construction has been started on Epiphany Church at Pleasantville. It will seat 140

Congregation gathers outside first unit building of St. John's, Rockville, after dedication

**MARYLAND**

# St. John's Congregation Dedicates First Unit at Rockville

By J. FRANK FIFE

BALTIMORE—The new first unit building of St. John's Church, in Wheaton Woods, Rockville, was dedicated on Sept. 11. Taking part in the service with Pastor Clifford R. Miller, Jr., were Synod President J. Frank Fife and the Rev. J. Leon Haines, synod home missions director.

First services were held in the new building on Aug. 21. The facilities include a chapel seating 200, six Sunday school classrooms, office, pastor's study and sacristy. Beginning in October the congregation has two worship services and two church school sessions each Sunday.

Organized in October 1957 the congregation now has 373 baptized members.

## St. Mark's Observes Centennial

ST. MARK'S CHURCH, Baltimore, is observing its 100th anniversary this month. Activities began Oct. 2 with a homecoming night sponsored by the United Lutheran Church Men.

Prof. Francis E. Reinberger, of Gettysburg Seminary, preached on Oct. 9. The Sunday school gave a program on Oct. 14, and Pastor John Yost, Jr., preached on Oct. 16. The Rev. John R. T. Hedemann will speak at the congregational dinner Oct. 21. On Oct. 23 the anniversary sermon will be given by Dr. Gould Wickey, executive director, National Lutheran Educational Conference, former executive secretary of the ULC Board of Higher Education.

THE REV. HAROLD V. WHETSTONE, former missionary to Liberia, was installed Sept. 18 as pastor of St. Andrew's Church, Baltimore. Since St. Andrew's is a mission without a church building, the service was held at Ascension Church.

Pastor Whetstone's brothers, the Rev. John W. Whetstone, assistant director of the ULCA Department of Church Architecture, and the Rev. George W. Whetstone, pastor of St. John's Church, Hagerstown, spoke.

THE REV. DONALD PIPER was installed Oct. 9 as full-time institutional chaplain for the Lutheran Inner Mission Society of Metropolitan Washington. He served the society as student intern for a year while studying at Gettysburg Seminary.

THIRD ENGLISH CHURCH, Baltimore, burned the mortgage on its $230,000 building, erected in 1952, at a service Oct. 2. The Rev. L. David Bollinger is pastor.

VIRGINIA

# Hechler Village Mission Starts Worship Services

By MARSHALL F. MAUNEY

ROANOKE—First worship service was held Oct. 2 in the Hechler Village section of Richmond, with 116 present. Mission Developer Charles A. Robertson made about 2,700 calls since entering the field last June 1.

Charter service for the proposed St. Matthew's congregation will be held Nov. 1, and organization is tentatively set for Jan. 22. A steering committee has made an altar, pulpit and lectern for services in the Fairfield Junior High School.

OPENING SERVICE in the new Lutheran Church of Our Saviour, at Warrenton, was held Aug. 28. The present unit including chapel, social area, pastor's study and classrooms will ultimately become the Sunday school wing. The Rev. Kenneth A. Price is the pastor.

ADVENT CHURCH, Arlington, dedicated its new building Sept. 11. Dr. J. Luther Mauney, synod president, preached, and Dr. Paul Orson, executive director of the Lutheran Inner Mission Society of Washington, also participated.

First of three planned units, the building has a chapel seating 173, seven classrooms, a galley for social occasions, and storage facilities. The Rev. Henry M. Schumann is pastor.

## Visitors Observe Evangelism

TWO FOREIGN VISITORS observed the program of the Evangelism Mission in the Staunton area Sept. 25-29. They were Pastor Rudolph Reitelhuber, of Nagood, Germany, and Pastor Jens Michelsen, of Copenhagen, Denmark.

The 26 participating congregations averaged a little better than half their baptized members attending the Sunday morning services, and more than two-thirds at the evening services.

## A Missionary Speaks

JAPAN MISSIONARY HAROLD G. DEA talked frankly to the United Lutheran Church Men at their synodical convention in Staunton Sept. 9.

"We must obey Christ's command," he said, "and not only send missionaries abroad but also we must consider our treatment of our fellow men in our own country. Our unchristian attitude on race has been a tremendous burden upon our evangelistic efforts abroad. Missionaries and other Americans overseas are frequently called on to explain such things as Little Rock and lunch counter sit-ins.

"Jesus gave His life for all men. The church must become more than a sanctuary for a privileged few."

SOUTH CAROLINA

# *150 Attend First Service Of James Island Mission*

By WYNNE C. BOLIEK

COLUMBIA, S. C.—First worship service for the mission group being developed on James Island (Charleston) was held Sept. 18 in the Methodist Church, with 150 attending.

The Rev. J. Shelton Moose, synodical field worker, preached. The Rev. Cecil Helmly, pastor of Faith Lutheran Church on John's Island, and president of the Charleston Ministerial Association, was liturgist. The Rev. Paulwyn L. Boliek, mission developer, led in the prayer of the church and pronounced the benediction.

Work was begun in this area on June 15. Pastor Boliek conducted a door-to-door survey of the field which indicated the need of a Lutheran congregation.

The Sunday school has been organized and regular classes began on Oct. 2. A two-year course of catechetical instruction has been arranged and a pastor's class for adults also gets underway this month.

This is the Lutheran congregation forming on James Island, Charleston, at first service Sept. 18

This will be the sixth mission started by the Board of American Missions in the Charleston area since 1952. It will be the 14th ULCA congregation in the area.

## Building for Spartanburg Group

HOLY COMMUNION CHURCH, Spartanburg, broke ground for a new house chapel on Aug. 25. This will constitute the first permanent home for the mission group. The Rev. Luther H. Jeffcoat, pastor, was in charge of the service. The chapel will seat about 104 persons. The congregation is raising funds for the building program.

STEWARDSHIP COMMITTEE of synod reports that 65 congregations have paid half or more of their synodical apportionment for 1960.

NEWBERRY area churches participated in an evangelism mission the week of Sept. 25. Reports indicate high interest, good attendance and splendid co-operation by the 22 congregations taking part.

Several other churches in the synod have held individual congregational missions.

## Greenville Mission Progresses

OUR SAVIOUR CHURCH, Greenville, plans to become self-supporting on Jan. 1, 1961. This young mission church is moving rapidly. Last year the church began a kindergarten, and this year added the first grade of elementary school work. The Rev. J. Marion Rhoden is pastor.

THE NEW PARSONAGE purchased recently by Trinity Church, Greenville, was dedicated Sept. 25. Dr. Karl W. Kinard, president of synod, spoke. The service was led by Dr. Wynne C. Boliek, pastor.

TRINITY LUTHERAN DAY SCHOOL, Greenville, opened early in September with a capacity enrollment of 380. The fourth grade was added this year.

## Church Women Hold Convention

SEVENTY-FIFTH anniversary convention of the synod United Lutheran Church Women was held at Newberry College the week of Aug. 21. The program included a special anniversary pageant giving the history of the group, and messages by Dr. Ralph W. Loew, president of the Board of Foreign Missions; Mrs. Roy L. Winters, president of ULCW; Dr. Nona Diehl, of the ULCW; and the Rev. and Mrs. George Moore, missionaries to Liberia.

REFORMATION CHURCH, Columbia, overflowed the beautiful new church for the first service in the building on Sept. 18. The pastor, Dr. A. Kenneth Hewitt, delivered the sermon. Greetings were presented by Dr. Karl W. Kinard, president of the synod.

NEW PARISH BUILDING of Grace Church, Gilbert, was dedicated Sept. 4. President Kinard preached, and the Rev. Earl Loadholdt, president of the Western Conference, took part in the service with Pastor Henri Bishop.

# Seven Missions Developing, Seven More Fields Waiting

By RAYMOND A. HEINE

DETROIT — Seven mission developers are at work establishing new congregations in Michigan. The Rev. Lawrence Martin, at Mason, and the Rev. Charles Barber, at Coldwater, have been in their fields for several months, and five men have recently been called to new fields.

They are the Rev. August Mueller, in Summit Township near Jackson; the Re Herbert Lindewurth, in Sturgis; the Re Arthur Basler, in Bloomfield; the Rev. Be jamin Elger, in Fenton; and the Rev. Thom Warme, in Troy.

It is anticipated that these seven ne congregations will be ready to be receive into the Michigan Synod at next spring convention. In addition, seven more fiel have been approved for occupancy, fc which mission developers are sought.

## Three Churches Break Ground

TRIUMPHANT CROSS CHURCH, St. Clai Shores, the Rev. Robert West, pastor, brok ground for a new building on Sept. 11.

On the same day, Ascension Church Pontiac, also broke ground for the new building. The Rev. William LaFountain i pastor.

Two members of the 1889 confirmation class, Mrs. Anna Kaiser, 83, and Mrs. Louise Wenzel, 84, took part in the ground-breaking ceremony for a $75,000 addition at Faith Church, Flat Rock, the Rev. Dean Tyson, pastor.

MEMBERS of Grace Church, Albion, were

Pastor West and Synod President Madsen break ground for St. Clair Shores Church

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Members confirmed in 1889 assist Pastor Dean Tyson in Flat Rock ground breaking

led by Pastor Vilis Varsbergs in a service consecrating their building site on Sept. 11. At the same time the mortgage on the property was burned.

FORTY YOUNG MEN of synod attended a Men for the Ministry program at Wittenberg University, Aug. 30-31. This program was sponsored jointly by the Christian Higher Education Committees of the Indiana, Ohio, and Michigan Synods. Assisting with the leadership of the program from Michigan were the Rev. Everett Bunck of Immanuel Church, Jackson; Dr. Henry Yoder, pastor at the Lutheran Student Center of the University of Michigan, Ann Arbor; the Rev. Richard Bieber of Messiah Church, Detroit; the Rev. Bruce Fehl of Trinity Church, Grand Rapids; and the Rev. Theodore Hartig of St. Matthew's Church, Allen Park.

## New Pastors Installed

PASTORS WERE INSTALLED recently in three newly organized congregations of synod: the Rev. Kamal Hanna, at Bethany Church, Fraser; the Rev. Franklin Jones, at St. Philip's Church, Trenton; and the Rev. Ivan Ross, at Christ of the Lakes Church, Pontiac.

The Rev. Terry Daly, a recent graduate of Chicago Seminary, was installed as pastor of Peace Church, Ann Arbor. The Rev. Hans Dumpys, also a Chicago Seminary graduate, was installed as associate pastor at Hope Church, Detroit.

William G. Moldwin was ordained and installed as an associate pastor of Hope Church, Detroit, on Sept. 25, at a service in Hope's extension chapel at Livonia.


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FRUITS OF EASTER—Pastor B. J. Stecker, of Our Saviour Church, Fond du Lac, Wis., conducts Cross of Flowers service. Last Easter children received seeds, raised flowers, brought back blossoms to erect cross in mid-September

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**WISCONSIN**

# Synod Giving Is Better, But Still Behind Budget

By CHARLES A. PULS

MADISON—Northwest Synod finances fo the first eight months of 1960 made fo good reading as compared with the sam period in 1959. But, when compared wit the budget goals, interested people may as "What's happening?"

General benevolences were up 5.5 pe cent, Lutheran World Action up 32.3 pe cent, foreign missions up 21.7 per cent, an so forth. Treasurer Walter O. Helwig sai there was an overall 8 per cent increase.

"What should concern the synod," Mr Helwig said, "is that we budgeted $825,00 for the first eight months and received only $678,590. That's our worry." He said re ceipts included $452,619 for ULCA work

## Church Women to Meet

ANNUAL CONVENTION of the Wisconsin United Lutheran Church Women is sched uled Oct. 23-24 at Reformation Church Milwaukee. Speakers will include Miss Evelyn Stark, executive director of the Au gustana Lutheran Church Women; the Rev. James Scherer, dean of Chicago Seminary, and the Rev. Merle Franke, of the Board of American Missions.

MORE AND MORE retreats for Sunday school teachers and church workers seem to be scheduled this fall, especially at summer camps.

Milwaukee churches are having their annual Lay School of Theology which opened Oct. 10 and continues for six Monday nights.

THE REV. CARL MAU, formerly with the Lutheran World Federation in Germany, was installed as director of the Student Foundation in Madison.

DR. NORMAN MENTER, National Lutheran Council president, will speak at the Madison Reformation dinner on Oct. 28.

IT IS COSTING the new ULCA mission in

East Oshkosh $25 weekly to rent bowling alley facilities, even though they don't bowl. Services are starting this month in the bowling alley dining room.

FAITH CHURCH, Beloit, will burn its mortgage on Oct. 30.

**MINNESOTA**

## 40th Anniversary Marked By Northwestern Seminary

By PAUL LUTHER WETZLER

MINNEAPOLIS — Northwestern Seminary observed its 40th anniversary with a synod-wide convocation Sept. 20-21, with about 300 persons present. Lecturers were Dr. C. H. Zeidler, Dr. Robert P. Roth, Dr. Charles L. Taylor, Dr. Edgar M. Carlson and Dr. Walter M. Wick. Dr. R. H. Gerberding spoke at the anniversary banquet.

The seminary honored members of the first graduating class, known in its first year as Chicago Lutheran Divinity School. Those present from this class were Pastors Wilbur E. Allen, Indianapolis, Ind.; Alden C. Baughman, D.D., Nickerson, Neb.; George C. Koehler, S.T.M., Eau Claire, Wis.; William Niebling, Wauwatosa, Wis.; B. J. Stecker, Fond du Lac, Wis.; and Walter L. Winner, D.D., Pittsburgh, Pa.

Northwestern opened the 1960-61 year with 95 students, largest enrollment in its history. There are 39 juniors.

CONSTRUCTION on Martin Luther Manor is two months along, but cornerstone laying for the home for the aging may be postponed to spring because of tremendous improvement operations in this fast-growing part of the Twin Cities.

TRANSFIGURATION CHURCH, Bloomington, broke ground Sept. 18 for its new church building. Dr. D. H. Shelhart preached.

ST. STEPHEN'S CHURCH, White Bear, dedicated its church site Sept. 25.

MEMBERS of Faith-Lilac Way Church, Robbinsdale, surprised Pastor and Mrs. Harvey C. Seebach by presenting them with funds for a vacation trip. They were to leave Oct. 8 for Seattle and Vancouver, returning by way of Ontario and Chicago.

Northwestern's first graduates (l. to r.): Baughman, Winner, Stecker, Koehler, Allen

MOUNDS VIEW CHURCH of St. Paul has changed its name to the Lutheran Church of the Apostles. The location is no longer known as Mounds View, having been incorporated into the village of Shoreview in 1957. The congregation is planning a $145,000 educational unit.


• GROUPS WELCOME •

Guided tours of the Muhlenberg Building, home of the Lutheran Church Supply Stores (United Lutheran Publication House) can be arranged on Mondays and Thursdays between the hours of 9 a.m. and 3 p.m. and on Saturdays between 9 and 11 a.m. Arrangements must be made at least one month in advance; requests must include the date, time of arrival, and number in the group. Luncheon arrangements can be also made at this time, for groups touring the building on Monday or Thursday.

Unfortunately it will not be possible to furnish guides for individuals or groups not making a definite appointment.

Groups wishing to arrange a tour should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

# *Wittenberg Starts Training Laymen for Service of Churcl*

SPRINGFIELD, OHIO—An experimental program designed to increase the number of pastors and trained staff members available for parishes of the United Lutheran Church in America is being launched by Wittenberg University, President Clarence C. Stoughton announced.

"A desperately acute problem of the church today is the recruitment of personnel for service in and for the church," Dr. Stoughton declared. "In the great talent hunt of this day, the church faces a drastic undersupply of young men for the ministry. The answer usually involves either new promotional schemes or more pressure in recruiting of every kind.

"WE BELIEVE there is a better answer; it includes imaginative and creative planning, especially for the use of laymen in many areas of church life that now employ the services of ordained men.

The program, which will be administered through Wittenberg's Hamma Divinity School, includes these objectives:

Training of older men for full-time ordained services.

General training of individuals through "theology for laymen" program aimed at better Christian churchmanship.

Training of retired laymen for full-time unordained service.

Training of laymen to supply pulpits on a part-time basis.

Training of individuals for unordained service in areas other than the ministry.

THE OHIO SYNOD has approved a $20,000 allocation in 1961 for the program, and the university has asked the ULCA board of higher education for an additional $10,000.

The program to prepare older men for full-time ordained service is actually underway, Dr. Stoughton said. Under this plan the older student can compress seven years of college and seminary training into five.

The second phase, the "theology for laymen" program, is expected to get underway next February, Dr. Stoughton said.

This phase will include off-campus extension courses which meet one night each week for eight weeks. The purpose will be to provide laymen with a better understanding of the Gospel and the church. The course will include studies of stewardship, evangelism, parish education, elementary dogmatics, church history, and English Bible.

In June 1961 the university hopes to launch the third and fourth phases—the training of retired men who can serve full-time on an unordained basis and the training of men who can serve as part-time supply workers in small parishes.

Men preparing to serve full-time will take a six-month course at the university, possibly spread over two summers. These men will then serve small rural congregations. The men trained for part-time supply work will take at least three months' training, probably in the summer.

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## CHANGES OF PASTORATE

CANADA

DAHLE, HEINZ. From St. Paul's Church, Regina, Sask. To St. Paul's Church, Montreal, Quebec.

GLEBE, DELTON. From Mt. Zion Church, Waterloo. Graduate study.

LUETKEHOELTER, HENRY W. From St. Paul's Church, Montreal, Quebec. To St. Paul's Church, Brunner, Ont.

REBLE, OTTO F. From St. Timothy's Church, Oak Park, Mich. To Secretary of Special Missions in Canada, Board of American Missions.

CENTRAL PENNSYLVANIA

BROWN, WILLIAM M. From Evangelical Church and Grace Church, Woodsboro; Mt. Zion Church, Ladiesburg, and Chapel Church, Libertytown, Md. To Zion Church, Akron, and Salem Church, Lincoln, Pa.

WICKER, SAMUEL E. From St. John's Church, Lewistown. Retirement.

PENNSYLVANIA MINISTERIUM

GETZ, THEODORE E. From St. Paul's Church, Red Hill. To Christ Church, Levittown.

HOUCK, MORRIS F., JR. From Schwarzwald Church, Jacksonwald. To Grace Church, Allentown.

KEIM, WALTER R. To Holy Redeemer Church, Reading, associate pastor.

KERN, CHARLES M. From St. John's Church, Allentown, Minister of Christian Education. To Cetronia-Salisbury parish.

NEWBY, WILBUR V. From Salem Church, Catonsville, Md. To First Church, Collingdale, Pa.

SPIEKER, PAUL F. From St. John's Church, Emmaus. To Friedens Church, Oley.

WEIDEMOYER, HOWARD W. From Hope Church, New Castle, Del. To St. Paul's Church, Olney, Philadelphia, associate pastor.

## DECEASED

DR. WILLIAM H. HETRICK, 82, pastor emeritus of Trinity Church, Connellsville, Pa., died Sept. 27 at Scarsdale, N. Y., where he had lived since retirement in 1947.

A graduate of Gettysburg College and Gettysburg Seminary, he was ordained in 1904. He served pastorates in Brooklyn, N. Y.; Philadelphia, Pa.; Westminster, Md., and Connellsville. He was twice honored with the Doctor of Divinity degree, by Western Maryland College in 1920 and by Gettysburg College in 1925.

Surviving are his wife, Margie Deatrick Hetrick; a daughter, Mrs. William Steele, of Scarsdale, and David W. Hetrick, of Havertown, Pa.; six grandchildren, and a brother and sister, Frank and Dora Hetrick, of Harrisburg, Pa.

Funeral service was conducted Sept. 28 in Redeemer Church, Scarsdale, by the Rev. Edwin H. Lehr. A second service was conducted Sept. 29 in Harrisburg by the Rev. William C. Hankey, president of the Pittsburgh Synod, with the Rev. James E. Morecroft, of Harrisburg, and Pastor Lehr assisting. Burial was in Harrisburg.


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# In conclusion

WE TRY to give the impression in *The Lutheran* this week that we are reporting events at the United Lutheran Church convention which opened Oct. 13. Actually we go to press Oct. 10, and our news this week is based on advance reports.

There isn't much about this convention that couldn't be predicted weeks in advance. The big decision coming up is whether the ULC will merge with three other churches in 1962, and no doubt the vote will be almost unanimous in favor of merger.

ONE POINT, though, scheduled for discussion at Atlantic City, may produce vigorous debate. It is a proposal that "we urge the members of our churches to call upon the state to abolish capital punishment." Nine of the 50 states in the U.S. have abolished the death penalty. Various denominations in recent years have urged that all states cease the execution of criminals.

It is acknowledged, in the proposal to be discussed in Atlantic City, that the state has the right "to take human life when necessary in the performance of its duty." It is asserted, though, that it is not contrary to Christian teaching for the state to "relinquish the exercise of this right."

Putting people to death in electric chairs is not only brutal but doesn't deter others from committing murders. This is the first point. The second is that usually it's only the criminals who can't afford clever lawyers who actually get executed. The third point: juries can make mistakes and condemn those who are not guilty.

Underlying the whole question is a trend in American life to which we'll hav to pay attention. These days nearly hal the serious crimes in the U.S. are com mitted by teen-agers. Punishment c crimes isn't enough. We have to ge deeper into the question of why we hav such a crop of schoolboy criminals.

Locking up a young fellow for a fe years for stealing a car is merely helpin him on his way. His next crime is likel to be robbing a bank and somebody ma get shot.

I'm opposed to releasing any crimina from jail until there is good reason fo believing he isn't a criminal any longer That means that jails must be much mor than places where people are merel locked up. They ought to be places wher personality patterns are changed whil the prisoner is paying his way through useful employment.

EVEN IF we have to pay higher taxes t provide better jails, we would save im mense quantities of money. Crime is on of America's most expensive industries The widespread lack of concern abou dealing with this problem wisely and with intense purpose is one of the most serious defects in our society.

When a youngster gets on the wrong track, and has nobody to help him as he progresses from petit larceny to murder it's not reasonable to consider the case closed by hanging him. All of us share the guilt.

At Atlantic City our delegates will be asked to "strive for improved administration of courts and sentencing practices more adequate probation and parole facilities, better administration of penal and correctional institutions, intensified study of delinquency and crime and the further development of programs of prevention." That makes sense.

—ELSON RUFF

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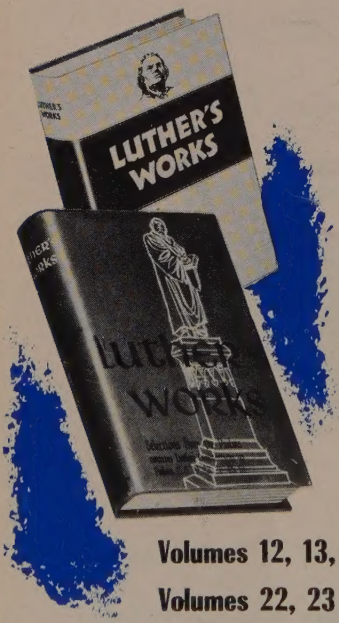


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